

OF  
**EDUCATION.**

Especially of  
**Young Gentlemen**

**IN TWO PARTS.**

**The Fifth Impression.**



**O X F O R D.**

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T H E

# PREFACE.

**I**T is not the design of this Discourse to intrench upon any knowledg already disposed, and appropriated into Arts and Sciences, as they are at this time delivered; but only to propose such things to consideration & use, as, lying scattered and in common, are less cultivated and regarded. For this reason 'tis in vain to expect accurateness of method or stile; but

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## THE PREFACE.

the first part is almost wholly writ in manner of *Essaies*, the second of *Aphorismes*: the styles most free, loose, and unscientific.

The most useful knowledg is that, of a mans self: and this depends upon that more universal consideration of, *Quid homo potest*; naturally, and artificially: *i. e.* what abilities are in us originally, by the gift of God; and what attainable by our own industry. And both these in order to *Knowledg* or *Action*. To advance this discovery, it is hoped that these papers may contribute some hints and steps; whereby others may proceed to perfect the whole building. Which who shall effect, or but considerably promote, shall perform a service

## THE PREFACE.

vice as acceptable, as beneficial to Mankind.

The perfecting of a young Man in *Sciences* and *speculative Learning* is the business of so many Books and Persons, that it seems superfluous to engage in that part of Instruction. It was therefore thought more useful to furnish some rules and principles of *Active life*; as being that, whereto Gentlemen seem more disposed both by their births, and general inclinations; and whereto also little assistance could be expected from our ordinary speculations. I have therefore rather chused to gather up disorderly, and bind together, such scattered counsels and notions, as have

## THE PREFACE.

occurred either in observation;  
or in some *Italian Writers*, not  
ordinary amongst us. If any  
Person shall hereby be any whit  
forwarded toward the attain-  
ing the great end of his Crea-  
tion; 'tis all that is here aimed at.  
Almighty God give success ac-  
cording to the riches of his  
goodness. *Amen.*

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OF





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O F

# EDUCATION.

## CHAP. I

*Necessary to Learning: 1. Capacity.  
2. Instruction. 3. Practice. The  
two last of which are comprehended  
in Education.*

1. **T**HAT a man may attain perfection in any Art, Science, or Virtue, three things are requisite.

1. *A natural ability, power, or capacity.* 2. *Art, or instruction.* 3. *Exercise and practise.* Capacity consists 1. in *Fancy or Invention.* 2. *Memory.* And 3. *Judgment*; of which we shall speak at large hereafter. And these in several persons are very different. For granting, what some Philosophers say, that they are *originally* equal in all men, as being the soul it self; yet in reality, because every soul comes into a body endued with various dispositions; and the Organs, which the soul employeth, and are as necessary to the producing its operations as the soul it self, are not in all equally well disposed; there ariseth great *variety of capacities, and abilities*: God Almighty distributing these his *Gifts of Nature* to every one in what measure himself thinks fittest.

2. I know there are, who accuse the divine Providence, as more niggardly or sparing towards men, then other *Animals*; which without *teaching* know, not only what is sufficient for their *subsistence*, but some things also, which men learn by *long imitation*: As, to go, to swim, to express their passions and thoughts. Yes and some manual arts, which are in us the *effects of Education*, are in beasts the *actions of sense, or instinct*. But truly this complaint is without reason. For if we think *Impotency* to be an *advantage*, and those creatures to be in the *best condition* who have *least to do*; it is true that beasts are happier then men, and vegetable then Animals; But if every thing be *made for action*, and the more *able it is to work*, the more *noble*; if *plus posse* follows & argues *nobilius & perfectius esse*; then is our condition infinitely the better; as not only having *more*, but *more various, more sublime, and more difficult* Operations. It is necessary for beasts to be born with haire, feathers, scales, or shells, because they had not the *ingeny* to make themselves *garments*; which, to their very great convenience, they might *alter according to the seasons*: nor had they the knowledge of *creating fire, building houses, and the like*. Nature furnished them with *beaks, claws, and horns*, because they could never arrive to find out a *stone*, to be melted and framed into *all sorts of instruments and utensils*. Their knowledge ariseth no higher then of what is *pleasant or painful*; they apprehend not *convenient, or inconvenient; just or unjust; happy, or miserable*. God, as a Master of a family, gives the *servants* their *set salary, and employs them*; but his *Children* he *educates and instructs to command and dispose, not their own only, but even the faculties of all the other*: therefore were beasts to live by  
 Nature,

*Nature*, but man by *Art*. *Beasts* were to be perfect at first, that they might be presently employed; *man* by *habits* of his own acquiring. For *Beasts*, besides their sustentation in this present life, were to expect no other recompence; but *man* by his labour was to merit, and by well-employing his abilities to inherit, a reward, and that *eternal*. He made indeed no creature, which he endowed not with *sufficient* abilities for the uses of their Creation: and most also with a power to *better* and *advance* them by assiduous practice; but the *end* of all *inferior* *Creatures* was comprehended in their *actions* of life, for the conserving, and propagating *that*. But man he created capable of a *supernatural* employment; of a life to be continued infinitely *beyond* and *above* this small moment; and of operations sublimer then providing for the belly. And therefore he adorned him with faculties accordingly; an ability to *discern* betwixt *good* and *bad*, *virtue* and *vice*; *reflection* upon his *own* *actions*; an understanding capable to *know* and *comprehend* the *whole* *World*; and more then that also, to be present to all *past*, and *future*, as well as *present* *things*; to multiply a *small* *inconsiderable* proposition to *infinity*; and to *know* him who *exceedeth* all *knowledge*.

3: NOR are these faculties even in *infancy* (tho imperfect) altogether *obscure*. For as soon as they have strength (with which *beasts* are born) they do more then *beasts*; they exert greater testimonies of *Natures* bounty, framing in themselves *human* *actions*, whereas *beasts* work only according to their *own* *kind*. For even the nobler faculties shew themselves be-

times; *Fancy* in imitation of others; *Memory* in retaining what is imitated; and *Judgment* in selecting certain actions, and parts of actions for their imitation, which are the principles and manner of all learning. I deny not, but sometimes there is such *impotency*, or *defect* in the Organs (which also I doubt not most frequently, if not always, to be a disease, and often curable by a discreet Physician) as renders the subjects, according to the degrees of the indisposition, *unfit* or *unable* of any instruction; and that all labour bestowed upon them is lost: or at least so unapt are they, as it is not *tantum* to employ so much industry as is requisite to render them, *indifferently*, like other men. Neither is this exact *difference* of *capacities* always (in childhood especially) so *easily discerned*, as it may be with *conversation* and *trial*. Let the *Educator* therefore think himself to be but as a *Midwife*, who cannot bring forth a child, where there is none; but where there is, can assist the birth, though the mother be sickly, and the child infirm. And as it is loss of labour to sow where there is *no soil*; and as where the parts are meaner, the greater measure of cultivating by instruction and practice is requisite; by which even mean parts may be bettered: So where there is a greater measure of parts, *less institution* and *exercise* will advance in them a *greater harvest*, and *great industry* will raise them to *admiration*. Of these several degrees, it is diligently to be considered, that some have a *bare capacity*, sufficient to be instructed, moving only as they are drawn; who, like *Bottles*, render no more than is just put into them. Others have a *great inclination* to knowledge, running,

## CHAP. I. Of Education.

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ning, when once set in the way, either to any, or some one science in particular; and having the grounds and principles given, they are able to raise *Conclusions*, gather *Corollaries*; and having the *foundation* laid, build up the rest themselves. Others (though few) are as *automata*, *autodidactos*, their own *Masters*; and have a *genius*, or somewhat extraordinary, to assist them. Which who so have, and withall a probity of affection, and willingness to take pains, they seem set out by God himself richly fraught for his glory, and the good of Mankind. It is also to be observed; that, where there is a *great indisposition to one study*, (as many times there is, some being by nature more *inventive*, others more *retentive*: some very *active*, others *slow*, &c.) it is seldom worth the labour to strive to introduce the *contrary to such inclinations*. *Attended and bettered* such persons may be, but *totally cured* they rarely are; and in their own way they may prosper excellently, with less pains. I speak not here of inclination to virtue or vice; for there is no man so disposed, but he may be virtuous if he please, as shall be shewed hereafter. This of Capacities.

4. BUT the best Capacity, without *Instruction* by precepts and examples, to which are subservient *exhortation*, *admonitions*, *threatnings*, *corrections*, &c. is ready to spend it self upon *low, mean*, and many times *vicious*, employments: as the *best ground*, except tilled and sowed with profitable seed, produceth only *ranker weeds*. *Satis norunt prudentes* (saith Pasch. in *vita Fybrack*) *virtutis & vitiorum semina cum nascendi origine copulata, vi educationis, in alteram partem*

*necessario emicare: adeo ut bonum esse non à natura datum, sed arte sit quasitum; ac proinde bene institui sit efficacius quam feliciter nasci.* His meaning is; That *parts* are indifferent of themselves to produce good or evil; and *great parts* (as *Themistocles* was told by his Master, *fili, tu nihil mediocre eris, sed vel magnum patriæ lumen, vel magna pestis*) are fitted for *great*, whether good or bad, undertakings; *great errors* and *wickednesses* proceeding only from *great Wits*. Education and Discipline form our *manners*; and that only every one *knows* which he is *taught*. The faculties of the soul can work of themselves; but as not except upon an external object, so neither to the *utmost of their power*, without *imitation*; nor in the *best*, i. e. the right and true manner, but by instruction. We are *born* with hands, feet, and tongue; and have *by nature* power to write, dance, and speak; yet none of these can we do, except assisted, sustained, and formed by either those, whom we *see so to employ* the same members; or by those, by whom we are, as soon as strength permits, *taught and moulded into such habits*. So all men are *born* with *reason*, but have not the *use* of it at first. And when we begin to serve our selves of it, it is so weakly, that we are easily overcome by *sense*, which till then hath guided us. And, if at this *dangerous conjuncture* we be not assisted, 'tis much to be feared our *reason* will be but of small use to us; especially since we find great store of *tracks* and encouragements in the broad way of *pleasure*; and therefore shall be unwilling to leave it for the narrow, rough, and *unbeaten routes* of *Industry* and *labour*. It is true, that persons of *very great parts* can, out of their *own observation*, (for so all

Scien-

Sciences at first began) or when they arrive at years of discretion by the *help of books*, (that is, other mens experience) advance *without a Teacher* to a considerable perfection. As *Lucullus* is said to have come into *Asia* an *excellent General*, who departed from *Rome* an *unexperienced Soldier*. The same is also storied of the *Lord Deputy Montjoy*. Though, to confess the truth, these instances are not very rare: for (which seems strangely absurd) there is no Art, to obtain which less diligence is used, then this of *Soldiership*, though of the greatest consequence. But we had lately a person, who *without any experience in Navigation*, by reading and study, at the very first essay of his Art, happily and discreetly commanded a Ship to the *East-Indies*. Some commend only *practice*; Others think *reading* sufficient; both to blame: joyned together they do best. *Reading* advanceth more, and sooner then *practice* alone. A *Reader* is more universal, better for *many things*; more accurate and observant in his practice: A *Practisers* knowledge is in a *shorter compass*, in ordinary cases, and is longer before it come to perfection. *Reading* is *other mens experience*, which by meditation and practice becomes *our own*; but it makes us somewhat *too exact*, and to expect all things should fall out according to *our Imaginations*; whereas the *World in fancy* is much different from that in *reality*; not clothed with those particularities, and circumstances, which are either parts of, or inseperable from it. Though *reading* however be good, yet tis best with those who have already had an *Instructor*; who can apply his precepts and advices to all accidents, supply defects, answer all doubts, retrench excesses, inculcate what is neglected,  
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call to mind what is forgotten, and set his charge in the straightest and nearest way.

5. YET both *Capacity* and *Instruction* are effectles without *practise* and *exercise*; which consists (according to the nature of the things to be learned) in *Meditation*, thinking, or contriving; *observing* others practices; and actual *trying* and working. *Precepts* serve very well for a guide; but advance not the guided, except himself follow them; they facilitate the beginning and progress, but the person himself must set to his own endeavour, if ever he intends to attain perfection. Never have I seen parts, how great soever, without industry and study to produce any good; much evil indeed I have known proceed from thence. Such persons may prove sometimes *plausible discoursers*, and of an *agreeable conversation*, in ordinary companies, for a time, till their *Stock* be spent. But it is industry and exercise, that renders a man *knowing* and *solid*; that makes him not to fear to be asked a question in what he professeth. And if *industry* be necessary to *great*, much more to *mean*, parts; which it bettereth and advanceth to perfection and honour. And since to have great natural parts is not in *our power*, but we must be contented with those which God hath *given* us; we must set our rest upon our *labour* and *industry*, for correcting our bad, bettering our indifferent, and perfecting our good, *inclinations*. And of this (the use and profit we make of our talents) must we give a severe account. Nothing *changeth* Nature, but another Nature, *Custom*; not force, not reward, not passion. Our *thoughts* are according to our *inclinations*, our *discourse* and *speeches* according



## CHAP. I. *Of Education.*

to what we *have learned*, but our *Actions* according to what we have bin *accustomed*. How often do we see men promise, vow, engage, yea and resolve to change v. g. an ill habit, and yet continue to do as they did before? How many see we daily who began well, and, as long as they took pains, profited exceedingly; but when trusting to the goodness of their parts, and that small stock of knowledge laid in before, not improving it farther, but giving themselves liberty of mirth and pleasure, have not only *not profited*, but *bankrupted* also, and lost their *principal*? Besides, industry and exercise of themselves render us thinking, vigilant, attentive, provident for all cases, and accidents; *lay up* a treasury against all events; *prevent* surprizes; and *make* us familiar, and ready to all that may happen. But by idleness, and pleasures, the *spirit* is *relaxed*, the *understanding unbended*, the *fancy over-thrown with rust and rubbish*; and the *memory perished*.

6. THESE two last (*Instruction* and *Practice*) are comprehended in *Education*. There is but *one way and manner of learning*, be the subject what ever it will. In *manual Arts* the Master first *sheweth* his Apprentice what he is to do, next *works* it himself in his presence, and *gives* him rules, and then *sets him to work*. The same is the way of breeding a *Gentleman* or a *Scholar*. The Educator prescribeth his *end*; gives him *rules* and *precepts*; presents him *examples* and *patterns*, and then *sets him to act* according to what was before taught him. And if the Educated apply himself seriously to meditate, contrive, observe his copy, and be content to be admonished and corrected when faulty, he will, no doubt, arrive to the intended perfecti-

perfection ; which is to *perform his duty with ease, readiness, and delight* ; i. e. to advance his *Art* into another *Nature*. For in this *Art* equals *Nature*, that it, as she, works without deliberation, and is indisposed to the contrary, as a good *Musicians* hand consulteth not what string to touch, but runs to it as readily, as *Nature* doth to the proper muscle, when she would move a finger. Only in this they differ, that *Nature* God hath given us, *Art* is of our own acquisition ; *Nature* is perfect at the first moment, *Art* is not obtained without study and industry. And the *earlier* we begin, the *better* it is. For should we suffer young-men, as they say of *Hercules*, to chuse virtue or vice, labour or pleasure, when they come to *years of Discretions* ; and in the interim let them spend their *youth in the vanities, and follies*, that age suggests to them ; is not this that wherein the Devil tempted our first Parents, presenting them the excellency of the knowledge of *good and evil* ? whereas it had bin much better to have known *good* only, and left *evil* to have been understood by the examples of such, as would not consider. But into what *hazzards* are these uninstructed persons cast, should it please God to *cut them off* in their youth ? Is it not, as if they said ; let them habituate themselves in *vanity, idleness and folly*, that they may afterwards judg better of *virtue*, i. e. of that whereof they have no experience ? How can they *chuse* good, since they *know not* what it is ? and every one must follow and embrace what he knows. Shall we let them first *vent their malice* ? but by practise it *increaseth* : let them *defer their choice* till they may make it with *Discretion* ? but without *teaching* they will *never come to Discretion*. For every *habit*, especially when accord-  
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ing to a *natural inclination* (as these are by reason of the remainder of that evil, left in us for our exercise) *hurries* them *violently*, and at length *irresistibly* also. At best; suppose a child should escape accidentally, *i. e.* by the care of parents, or his own naturally good disposition, this rock; yet those, who *start late*, are so far behind, that when they should be ready for employment, they are *learning the principles* of it; and are surpriz'd and at a gaze where to begin. The great inclination of Youth is to *pleasures*; and that, either to *idleness* and *sleep*, whence proceed inconsideration, carelessness, hatred of labour and thinking; or else to *eating, drinking*, or the *other lusts of the flesh*. And all these, indulged and accustomed, grow *stronger*, and at last *inextirpable*. For they end in habitual sin, darknes of understanding, and extinguishing the light both of Gods spirit, and reason. *Virtutem* (saith *Pasc. vit. Pibr.*) *nisi in primæva germina, dum tenera sunt & mollia, instilletur, frustra in adultis requiras.* The reason why we see so many *old men* fools, is because we see so many *young men* unlearned. Those, who are employed in *Missions* for *converting Nations* to Christianity, find little fruit in treating with *ancient men*. It is also necessary to get an habitude of virtue and knowledge in Youth, that in that *Age*, when our understanding fails us, we may do nothing unbeseeming us. But the force of *Education* is seen in nothing more, then that whole *Nations*, from age to age, continue in the very same customs and manners; and to change these, especially to the better, is a difficulty even beyond imagination. Those, who are brought up *in Wars*, are active, restless, violent.

violent, ungovernable but by force; brought up *in peace*, lazy, unexperienced; *in trade*, subtil, interessed, covetous; *amongst poor men*, mean-spirited; *amongst idle persons*, good for nothing. Again, were there a *City* consisting of *Subjects without Education*, what a *confusion* would it be? without obedience, without breaking their own humours and passions, every one following his own lusts, without regarding any other, without discretion, civility, even without humanity it self. Tis good *Education of Youth*, that makes *virtuous men* and *obedient Subjects*; that fills the *Court* with *wise Counsellors*, and the *Common-wealth* with *good Patriots*. Even *Trees*, if *not cultivated* when young, change their nature into *wildnes*; and *Beasts* grow fierce and resty if not tamed and broken in youth. Nature is bettered, and made useful by Education; and what our industry produceth in us contrary to Nature is stronger, and converts Nature into it self. To *neglect instructions* is to *want other mens experience*, and to begin again at the very foundation of every Art, or Science; which being by little and little advanced, and not yet perfected; he much hinders himself, that takes not advantage of the height they are already arrived to. And *not to exercise parts* is to *lose them*; and *not to use them to the best*, is to *debase* and *vilitify* them. For they, whose spirit suffers them not to be idle, and yet are not instructed to the *best advantage*, fall upon *trifles*, turning, watch-making, hunting, or wotle. One I have read of brought to *Alexander*, who by many years practice, had attained the dexterity of throwing a small seed through a needles eye. The King  
for

for a just reward gave him a sack full of those Seeds. But *Math. Huniades the Warlike King of Hungary*, was more severe with him, that brought him a wooden Coat of mail, wherein was not one ring wanting, a work of fifteen years; for he commanded him to prison for fifteen years more, to expiate for so much time and parts spent in so fruitless an employment. We have read of Princes that have spent their times and delights in frivolous and low matters: catching moles, haltering frogs, hunting mice with humble-bees, making lanterns, tinder-boxes, and other such like manufactures, fitter work for those that measure their time by so much the day.

CHAP. II.

Of the Duty of Parents in Educating their Children.

I. **I** Desire Parents would seriously consider, that *Education of their Children is not left to their pleasure*, but a *duty* imposed on them. God, the great Father of us all, *deposited* the Children in the *Fathers charge*; and provided by his Laws, and threatnings, they should be revered and obeyed by them. They are part of your selves, and what you do for them is indeed *for* your selves. You expect *honour* by them at *all times*, and may *sometime* also stand in need of their *help*. 'Tis what you either have *enjoyed* from your *Parents*, or *lament your loss* by their neglect. You have brought forth Children into this *World of misery and trouble*, and will you so leave them? Will you not assist them in passing through it as well as they can? It is but reasonable they should by a speedy death *be taken away* from the future evil, if you refuse to *fortify them against it*. You *provide* them *estates*; to what purpose, if you also *procure* them *not parts* to use them? By that you appear to be their provident *Parents*, but by this you are parallel'd to their *good Angels*, in taking care and watching over them.

BUT I will speak no more of this: for though there be some inhuman and *irrational Parents*, that desire their Children should be like themselves; and think their own honour and respect eclipsed if their Sons be wiser or worthier than they;

they; and are contented their Children be wicked, least their own actions be reproved: some also, who for coverousness, neglect, or ignorance, will not bestow good Education upon them; yet there are so few of this sort, and their error so manifest, that it needs no further discovery.

ANOTHER and not inferior error of Parents there is; that out of I know not what *tenderness*, they are unwilling their Children should undergo such *hardships* and *severities* as a good Education doth require. Which is, as if the mother should not suffer her new-born Infant to be molested with the pain of *swathing*, and *binding*, till it grows better able to endure the torment. Many Parents are afraid, their Childrens *spirits*; i. e. their *obstinacy* and *pride*, should be broken with due correction, and harsher chiding.

BUT the greatest, and most general error of Parents is; that they desire their Children to be more *plausible*, then *knowing*; and to have a good *mine*, rather then a good *understanding*; or at least, to have both together; to employ the same time to acquire serious *studies*, and a-la-mode *ness*: to study *gravity* and *levity*; *gallantry* and *Philosophy* together. But (besides what I said before, if these come in competition, pleasure will certainly carry the cause; but more time bestowed and greater proficiency shall be made in that, then the other) it seems to me little less then impossible, that *two things so unlike*, it not contrary, should be *together attended* (one hour of pleasure obliterating more, then three of study will imprint;) that two so differ-

rently commanding *Masters* should be obeyed. If the Soul can apply it self to such *dissonant studies*, why may not the eye also, at once, aime at two *opposite marks*! The *Gallants* chiefest study is to *spend* his time; the *other's* to *save* it: the one is for living in *pleasure and mirth*; the other, in *labour and seriousness*. The one for *adorning and trimming* himself, to visit, game, play, &c. the other for *watchfulness, industry, devotion*. In sum, the one placeth his design to be conformable and acceptable to those, who *understand least*; to some such silly Women and Ladies, from whom if you take vanity, nothing remains; the other strives to approve himself to God, his *holy Angels*, the example of all *worthy and wise men* of the *past and present age*. Why are *rich clothes* by it to be *shown*; *shown* to them, who best *understand* them? They best understand them, who *mind nothing else*, who can judge of every punctilio of the mode; and can read a lecture upon a knot, or a ruban. Besides *gallantry* is ridiculous, except accompanied with *formality of conversation, punctuality in dancing, visiting, courting*; which inevitably engage them in loss of time, folly, and averting the understanding from serious and useful thoughts. And this is as consentaneous to reason, as experience; for the Soul is *fortified by introversion* upon it self, continual meditation, and reflecting upon its operations, faculties, and the objects therein reserved: whereas all *sensual pleasures call forth* the forces of the Soul to the outward parts and members of the body: whence proceeds that *continual combat*, so much spoken of both by Philosophers and Divines, between sense and reason, the body and the soul, wisdom and pleasure.

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METHINKS therefore *Children* should be educated to all *severity* of labour, and virtue; and to this *outward politure*, by the bye only; to make *those* their *Study and employment*, and to regard *these* so much as *not to be offensive* to those they converse withal. *Pleasure and recreation* indeed is so far necessary, as to keep up the strength and alacrity of the bodily forces, without which the Soul cannot work. But I speak not of these at this time, but of that, which is esteemed a *part of busines*, and employment. *Cyrus and Darius*, great Captains and wise men, ruin'd their families and Monarchy, because they educated their Children after the *Median fashion*, i. e. amongst their Wives and Women; who never suffering them to want any thing, nor to be contradicted, their *delicacy* made them *slothful and languid*; the *slavery and flattery* of those about them rendred them *haughty and imperious*. So that they could neither *labour* with *cheerfulness*, nor *command* without *arrogancy*: that made them *contemptible*, as *effeminate*; this *odious*, as *insolent*. I wish the Persians were the onely faulty in this matter. Whoever would educate a child to *folly and ruine*, must *give* him his own will; *not suffer* his humor to be contradicted; be careful that he *never* come in *danger* or *hardship*; that he be *above* labour and industry; and every days experience shews us, that *Fortuna, quem fovet, fatuum facit*.

BUT it is very considerable, contrary to the *Persians*, that many *great Princes* have brought up their children to *industry and hardship*. *Eginhartus* saith of *Charles the Great*, *Liberos suos ita censuit instituendos, ut tam filii, quam nepotes, pri-*

in liberalibus studiis ( quibus & ipse operam dabat ) erudirentur. Tum filios, quamprimum aetas patiebatur, more Francorum equitare, armis ac venationibus exerceri fecit. Filias lanificio assuescere, coloque ac fuso, ne per otium torperent, operam impendere, atque ad omnem honestatem erudiri fecit. Augustus wore the clothes spun and made by his Wife, Daughter, and Grand-children, as Suet. informs us. Monsieur de Rhodex thus describes the Education of Henry the Great of France. His Grand-father would not permit him to be brought up with that delicatnes, ordinarily used to persons of his quality; well knowing, that seldome lodgeth other than a mean and feeble spirit in an effeminate and tender body. Neither would he allow him rich habilements, and Childrens usual trifles: nor to be flattered or treated like a Prince. Because all these things are causers only of vanity, and rather raise pride in the hearts of Infants, then any sentiments of true generosity. But he commanded, he should be habited, and educated like the other Children of that country; that he should be accustomed to run, to leap, to climb the rocks and mountains; that by such means he might be inured to labour, &c. His ordinary food also was course Bread, Beef, Cheese, and Garlick; and he often went bare-foot, and bare-headed. The same care was taken by whole Nations, especially such as were of a military constitution. The Lacedemonian and other antient Nations Customs are to every one known. Olaus Magnus describes the manner of the Education of the nobility of the Warlike Nation of the Goths, l. 8. c. 4. They were accustomed to endure beating and wounds, to change of heat into sudden cold, to suffering of fire and frost, to lying upon boards. course and uneasy clothing, strong, but ordi-

ordinary food, violent and wearisom exercises according to every age; such as riding, darting, shooting, wearing heavy arms, especially helmets, shields, spears boots and spurs, swimming on horseback, and in armor. I shall not instance in any more for fear of seeming too much to upbraid the present delicacy.

2. THE Duty of the Parents therefore is, first to begin betimes; for very frequently the blamishment, of Nurses, and the foolish, vain, or evil conversation of thole about them, leave such impressions even upon their Infancy, as are difficultly defaced, even when the child arrives to discretion, and maturity. Besides, the Nurses form the speech, the garb, and much of the sentiments of the child. The ancient Romans (saith Quintilian) when a child was born, put him not out to an hired Nurse, but brought him up in his Mothers chamber, under the eye of some grave and virtuous Matron, chosen out of the Neighbourhood, who was to have him continually in her presence; "Coram qua neque dicere fas erat quod turpe dictu, neque facere quod inhonestum tactu videtur: Ac non studia modo, sed remissiones etiam, lususque puerorum sancta quadam gravitate ac verecundia temperabat, &c. And so considerable was the Education of Children thought to be, that, as he saith, *Cornelia* the mother of the *Gracchi*; *Aurelia*, the mother of *Augustus Caesar*; were Governesses to great mens Children.

3. SECONDLY, though a discreet and careful Nurse be provided, yet let not the Father remit his diligence to wean him betimes; nor permit *tenderness* to overcome his judgment, or his present false, the durable and perfect, love;  
but

but hinder, as much as is possible, the *sowing* of evil seeds, and prevent the very first beginnings, and *sproutings* of bad actions. There is indeed no man that seeth not the vast difference in Childrens *inclinations* to virtue or vice; how easily some are *advised*, how difficultly others *restrained*, even by correction. There remaining in every one somewhat of that *pravity* derived to us from our first Parents, inclining us as much, if not more, to evil, then to good; yet some more violently than others. Which *inclinations*, though they render us not *guilty* (the sin being washed away by Baptisme) yet our *consenting* to them is *sin*, as our resisting them is virtue, and our fighting against and *overcoming* them, is the great *employment* of our life. And truly were it not for *evil examples* and *counsels*, or at least for *want of good ones*, the victory would not be so difficult, as we commonly suppose, and find it; nor the difference of inclinations so manifest. For thus much must be acknowledged *to the glory of our Maker*; first, that as every constitution hath a disposition to evil, so that very disposition is contrary to another evil, to which the indifferent would be more obnoxious; and Secondly, inclineth also to the neighbouring good; *every defect*, by the wise ordering of providence, *being ballanced with another advantage*; as proneness to *anger* prompts also to *activeness*, and hardiness to attempt difficulties; the *slow*, and phlegmatick, are also *perseverant* and constant in their resolutions; that which *disposeth to lust*, suggests also *persuasiveness*, plausibility, and cheerfulness: *desire* produceth *industry*, *fear* breeds *quiet* and cautiousness. And by the way, let this be remembered.

membred, that it is much easier to bend a natural mis-inclination to its neighbour virtue, then to its opposite: as an angry person is easier perswaded to *activeness*, then *meekness*; the *tenacious*, to *frugality*, rather then *bounty*; *obstinacy* to *constancy*, *fawningness* to *complaisance*, and *ignorance* to *obedience*. So that any one becomes evil rather then good, is not so much the *fault* of his *constitution*, as the *perverseness* of his *will*, following the *suggestions* of *sense* rather then the *Dictates* of *reason*. 'Tis pleasure in Children, that recommends the evil, and warps them from the good: 'tis *inconsideration* and *folly* more then the *difficulty* or *unnaturalness* of virtue. And if there be any such man, as without delight or interest, pursues bad rather then good; he wanteth either the reason, or desires common to all mankind. Nor did wise Law-makers institute *reward* and *punishment* to constrain men to *doe against nature*; but to *equiponderate* the prejudices of pleasure and interest, i. e. to countenance reason against sensuality. I cannot forbear setting down a notable saying of *Quintilian* cap. ult. *Natura nos ad optimam mentem genuit; adeoque discere meliora volentibus proutum est; ut vere intuenti mirum sit illud magis, malos esse tam multos.* And *Seneca*, *Nihil est tam arduum & difficile, quod non humana mens vincat, & in familiaritatem producat assidua meditatio; nullique sunt tam feri & sui juris affectus, ut non disciplina domentur. Quodcumque sibi imperavit animus, obtinuit. Sanabilibus egrotamus malis, ipsaque nos in rectum genitos natura, si emendari voverimus, juvat.* Thus they out of the strength of their reason and experience: perhaps also they had learned so much from *Socrates*, who by his own example,

ple, shewed, that even the worst disposition was conquerable by reason. And this to the shame of so many pretended Christians. But how would they have glorified God, had they known the advantage given us by grace and his Holy Spirit, alwaies ready to assist our good endeavours? Though Seneca seems to have discerned some glimpse of that also. Ep. 41. *Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator & custos. Bonus vir sine Deo nemo est. An potest aliquis supra fortunam, nisi ab ipso, surgere? ille dat consilia erecta & magnifica.* O pie Domine, O Salvator bone, saith Salvian l. 7. *quantum per te efficiunt studia Disciplina, per quas mutari possunt vitia Naturæ!* And speaking there of the Africans, he saith, *Ad hoc exclusa naturæ originalis sinceritas, ut aliam quodammodo in his naturam vitia fecerunt.* The sum is, Though all Dispositions be not equally good, yet the worst may, by the industry of the Educators, and Gods grace, never wanting till refused, be so reformed and bettered, as to be able to do God, his Prince, and family, honour and service. And the greatest forwardness and worst inclinations, we find in Children, are conquerable; and when actually overcome, those very persons may better succeed, then the more facile and complying. Only, as I said, let them be taken betimes; and the rather, because it cannot be known but by experience, how any childs disposition may prove and shew it self. But if instead of rectifying his evil inclinations, any one indulge; and instead of bridling, encourage, it; he makes it his Master. Whence come those irregular and extravagant desires, and actions, which we see in many persons, of stealing, drinking, inconstancy, and the like.

4. My

4. MY third advice is, that *Parents* would have their *Children* (as much as they can) under their *own eye* and inspection. By this they shall be preserved from *evil companions*, imitation of bad *Superiors*, their counsel, discourse, and such like; but more then all, from indiscreet, impertinent, unmanaged *Servants*. For *Youth* not having the judgment to measure it self from its own actions, knows it only by reflection from others *relations*; and thinks it self such really as a fawning servant represents him. And servants, who are usually brought up in that *low condition*, and have their *thoughts* and *speeches* suitable, cannot be fit companions to a *Gentleman*. But above all, the *example of the Father* is of greater force to educate a Son. O te beatum *Adolescens* (Plin. lib. 8. ep. 13) qui cum potissimum imitandum habes, cui natura te simillimum esse voluit! The Father's actions *authorize* the same in the Child: nor can the Father chastise him for what himself is guilty. Great care must the Father take therefore, least he give any bad example either of *intemperate anger* with servants, or of using any evil, obscene, or *indecent words*; and to be such as he desireth his Son should *represent* him. It concerns him also to overlook even his Governor and Educator, when he is of age to stand in need of one, both to keep him to his diligence, and create authority to his instruction. *Cato*, though he kept a Master expressly for his Son in his own house, yet did himself also frequently teach him. So did *Augustus* his Grand-children *Caius* and *Lucius*. The great *Theodosius* used frequently to sit by *Arsenius*, whilst he taught his Sons *Arcadius* and *Honorius*; to whom also he commanded

ed such respect to be given by them, that surprizing them once sitting, and *Arsenius* standing, he took from them their robes; and not till after a long time and much intreaty restored them. And if the Father and Family be of good example, it seems to me best to educate him at home, and leave him in his first bed, till he have taken some root before he be transplanted. If the child be of a soft or of an haughty disposition, or the family of evil examples, 'tis better to send him abroad betimes. But generally, the best place of Education seems to be amongst companions (as near as may be, his equals) at some distance from home; but whither he may repair every night, or very frequently. If this cannot be, then with companions in his Fathers house; for to teach one alone, besides other inconveniences, is extremely tedious both to Master and Scholar. For want of these opportunities the next is at a public School: but then great care is to be had that the Family, where he sojourneth, be of good example. And much better would it be for him there to have a Pedagogue (which in those Countrys, that abound with Clergy, is seldom omitted) i. e. one somewhat versed in learning; who may continually attend the Child, see to his repetitions, and the performing his tasks and exercises, model his manners, and preserve him from danger, and the like.

5. PARENTS also, fourthly, ought to guide them, as much as is possible, with kindness and affection; endeavouring to convince and persuade them of the excellency of labour, seriousness, learning, virtue, sufferings, and the like; and denying



nying what they think not fit to grant them with sweetness and love; and even *chastising* them with sorrow, and for vices only; in things indifferent giving them liberty. In *bodily sicknesses* the patient is the first who desireth the cure; but the *distempers of the mind* are to be discovered and perswaded to the *Patient* by reason and good admonition. Neither must the Father *destine* his Child to such an employment as himself thinks fittest to serve his other occasions. Though most mens parts are capable of many employments, yet are many less disposed to one then another; and so much, as it is not worth the time and labour many times (as is said before) to endeavour the change of such inclinations. Consider therefore both his *disposition*, and the nature of the *calling*, *i. e.* what faculties it chiefly employs: and whether those faculties be most eminent in the subject; and so fit them together; and you shall not need to fear their corresponding to your care. However, if after all your endeavours they prove not to your desire; (as many times it happens) *murmur not* against God, who *permits them so miscary*; either that men may take notice, that all well-doing is from his grace, not our wisdom; or that your faith and patience may be tried, and your self purged from all human and secular affections and interests; or that some faults in your self may be punished in them.

## CHAP. III.

## Of the Educator.

1. **T**HE Fathers greatest diligence is seen in choosing a good Governor, or Director of his Son. A good Educator therefore, whether one be to be chosen, or any one desires to render himself such, being *instead of a Father* to his charge, ought to be; First, *religious*, virtuous, and grave, both *himself* and *family*; that he may give good example, and not need to fear that his *Scholar* resemble him. He must therefore be sure to live with *greater severity* than he exacts of his charge. Then also may he hope by his *Prayers* to obtain a blessing upon his endeavours; and (performing his duty as in the sight of God) to give up his accounts cheerfully, and receive his reward from him.

2. **P**RUDENT, and discreet, as to proportion and accommodate himself and knowledge to the spirit and capacity of Children, so especially to observe his Childs *disposition*, and to know what it will produce. For many times the medicine is to be applied to the *disease*, not to the *symptome*. Not too *severe*, nor too *indulgent* not too *austere*, lest he *affright*; nor too *familiar*, lest he become *contemptible* to, his charge. For *Young men* understand not much the reason of his demeanor. He must *praise* without *flattery*, *chide* without *consumely*,  
and

and *correct* without *passion*; be *cheerful* without *levity*, *affable* without *fawning*, *grave* without *morosity*, and *merry* without *folly*.

3. PATIENT, *humble*, and *meek*, to pass by, dissemble, and bear with, many impertinencies, dulnesses, forgetfulnesses: to *endure* many affronts, contempts, passions, and sometimes very evil words. *Not to despond*, though success answer not his Industry; for Almighty God gives grace when he pleaseth, nor doth all *seed* immediately *sprout*: however he shall be rewarded, not according to the others proficiency, but his own industry and sincerity.

4. MASTER *of his tongue*, for that is his great and universal *instrument*. Besides, the speech of the Master *authoriseth* the Childs-imitation. He must therefore religiously avoid, not only all wicked, profane, and obscene; but also all undecent, all passionate, all hyperbolical, superfluous, customary, vain, speeches; knowing that the greatest reverence is due to Children.

5. DILIGENT, making it his business to assist and better his charge, to observe all his motions and speeches; for though all cannot be amended at once, yet no default is to pass unregarded; least that *connivance* authorize the committing it, and the frequent committing produce an *habit*. Yet let him not so trust to his own industry, as not by continual prayer, to recommend his employment to the giver of success.

6. *NOT covetous.* Especially let him not fancy to himself the making advantage by insinuating into the *interest* of his charge, for that breeds *jealousies* at least; nor into his *affections*, for their gratitude is writ in sand, and their passions change with new objects. Besides, after a while he will be look't upon as impertinent, and exercising ridiculously an obsolete power. If, besides these qualifications, he have *experience of forreign parts*; if he understand *learning and sciences*; if *well-born*, of a *good presence*, and *address*, and *wear his clothes handsomely*, it will admit him into the respect of his charge, and facilitate the performance of his Duty.

7. In all times, great care was taken for providing good *Educators*; for they said, it was better to *prevent* vices, then *punish* them. And in most States the *Magistrates* appointed them; nor was it lawful amongst many Nations for Parents to employ any others, or educate their Children, but in public. The *Canons* of most *Churches*, since Christianity, have charged that election upon the *Bishops*: and that with so much reason and prudence, that the contrary practice hath once, and is even now ready, to endanger the ruin of this Government. The *Ancient Persians* (despairing to find all requisite accomplishments in one) had usually four distinct persons to educate their Princes: one (who hath also the inspection over both Masters and Scholar) to instruct him in Religion and the worship of their Gods; a 2d. to teach him moral virtues; a third to perfect him in the laws of his countrey; a fourth for arms and

and war. And tho this be above the capacity and reach of most subjects; yet by it every one may see what is perfectest, toward which he may advance as his estate will bear. And let them be sure of this, that if they will have the best *Educators*, they must very liberally *encourage* them; for worthy persons will not labour without considerable rewards, both of means and respect. Besides, the gratitude of Princes and great Persons to their Educators, invites others to fit themselves, and to undergo that laborious and hazardous employment. *Alexander* the Great built up *Stagyræ* for *Aristotles* sake, and spared *Lampsacus* for *Anaximenes's*. *Augustus* bestowed great honours upon the person and Country of *Apollodorus*; and forgave the *Alexandrians*, to gratify *Arcus* his Master in Philosophy. *Trajan* dignified his Master *Plutarch* with the consulship. Memorable is the piety of *M. Aurelius*, who made *Proculus* Proconsul; and took *Junius Rusticus* with him in all his expeditions, advised with him of all his both publick and private businesses, saluted him before the *Præfetti Prætorio*, designed him to be second time *Consul*, and after his death obtained from the *Senate* publicly to erect a statue to his memory. *Tantum autem honoris Magistris suis detulit, ut imaginis eorum aureas in larario haberet; ac sepulchra eorum aditu, costis, floribus semper honoraret*, said *Capitolinus*. See the gratitude of *Gratianus* to his Educator *Ausonius* in his Epistle to him. *Carolus Magnus* exceedingly honoured *Alcuinus*; as did also *Theodorick*, *Cassiodorus*; making him his Counsellor and Confident. So did *Otho III.* *Gerbertus*; for whose sake, & ut habeat Magister quod

*Principi nostro Petro à parte sui Discipuli offerat,* Otho gave the Church, to be disposed of by his Governour, eight *Comitatus*, or Counties, *Pesaurum, Fanum, &c.* Will. Conq. made *Lanfranc* Arch-Bishop of *Canterbury*. *Laur. Medicus* greatly enriched *Joh. Argyropilus*, and *Martius Ficinus* his Educators. And truly it seems to me, that one of the greatest *advantages of wealth* is, that thereby may be procured better *Education*, then those can have, who are not able to requite a worthy person. And the greatest treasure Parents can leave their Children is good Education; for that procures all the rest, wealth, honours, virtue, wisdom and happiness; but to provide them honours and riches without this, is to put Arms into their hands to their own ruine.

## CHAP. IV.

*Of the Educated.*

THE Educated cannot perform his Duty, unless he know the aime and scope of his employment, *i. e.* unless he consider diligently, what a one the *Educated* ought to be framed by him.

1. FIRST then we suppose, that *no man cometh into this World either to be idle, or fallow and enjoy only his own pleasure and humour*; but to be serviceable to his *Maker*: who (acting as a rational agent) maketh nothing for *our*, but *himself*; and out of his infinite favour to us, is pleased to honour us so much, as both that some way we may do him service, and thereby also in the highest manner advantage our selves, by advancing his Kingdome and interest, *i. e.* by *doing good* (for God is the universal good) both to our selves and others. There is no exception even of the greatest Prince from that general burden laid upon us by God himself: *In sudore vultus tui vesceris pane tuo, i. e.* Every man is to have some *laborious employment*, either of body or mind, which is to be his *calling*, and of which he is to render a strict and severe *account*. Solomons Princefss eats not the bread of Idleness. S. Paul laboured. Our Lords whole life was divided in *labores* and *dolores*. The greatest Prince is obliged to the greatest observance; and some have accounted themselves but as the General Ministers or Stewards of their Subjects. The High-Priest

*Priests* among the *Jews* had, and the *Grand Seigneur* at this time hath, a trade, at which (as I am informed) he is to labour every day; which is for no other intent but to mind him of this general obligation. And good reason this is; for there cannot be imagined such a difference amongst men, all of the same kind, made all of one mass, having the same entrance into, and exit out of, this life; that some should be born for pleasure only, others for labour; some for themselves only, others for the sustentation of them in their Idleness.

2. THE greater means and opportunities any one hath of glorifying God, the greater Duty and obligation lieth upon him. The reason is plain; it is God that bestows all good things; who being no respecter of persons, gives to every man to profit others. And the more he (as the Husband-man) sows, the more he expects to reap; more from him that had five Talents, then from him that had but two.

3. WHATEVER a man enjoys, enabling him to glorify God, and to do good to himself, or others, is a Talent. As strength, health, parts, &c. Also whatever gives him greater Authority, as riches, and honors, or reputation; the two foundations of Nobility; which rendering them eminent and conspicuous above other men, sets them also, at least, as lights and examples to be followed by their Inferiors:

4. PERSONS of quality, therefore, besides the obligation of private men, have others also particular and peculiar to this condition.  
First,



First, *as rich men*, they are to make all the advantage they can for bettering themselves and others by their *riches*. They are Gods *Stewards* after they have taken what is necessary or convenient to themselves, and families, (the better to perform such duties) *not for luxury*, delicious fare, or fattening themselves, as beasts are for the day of slaughter; *nor for accumulating wealth*, the rust whereof will corrode their consciences, as fire would their flesh: *nor for furnishing their vain pleasures*, or extravagant desires: But *for providing for the poor*, (the immediate and particular care and charge of Almighty God) many of whom he hath left in worse condition than the Beasts and Fowls, were they not referred to these *Treasurers*; but *for public and magnificent works*, which exceed the ability of meaner persons. Besides, that Charity and Generosity are ingenious to invent many waies of assisting others.

SECONDLY, As *Master of numerous Families*, they are to provide for their several relations, Wife, Children, Servants, Neighbors: And not only *temporal*, but also *spiritual* supplies. Every *Family* being a little *Church*; and every *Master of a Family* a *Magistrate* within his own walls; to govern, advise, direct, reward and punish those under his charge.

THIRDLY, As *Members of a noble Stock*, they are to advise, assist and benefit also their brethren and kindred, to whom they have a more particular relation than to the rest of Mankind. They are also to correspond unto, and in themselves (as in a burning glass) concenter the characters of their worthy *Predecessors*; and,  
com-

communicate them, as well as their wealth, down also with advantage to their *Descendants*. And let them remember that it is not less praise-worthy to *deserve* to be a Prince, than to *be* one.

4. As the *most considerable members of a Common wealth*, they are engaged in more peculiar Duties towards the *Prince*, and his subordinate Magistrates; *to know* and obey the Laws, and assist toward the observation of them by others. Besides this, *to fit* themselves for such employments as they may probably be call'd unto. Whether *to be*

*Courtiers*, and domestick Servants to the Prince. Magistrates in Peace, Commanders in War.

Counsellors of, or Officers under, the Prince.

Employment in forreign Parts, as *Agents*, *Ambassadors*, &c.

Or in the Church, as *Clergy-men*, Secular or Religious, active or contemplative. *Nec sic quisque debet esse otiosus, ut in eodem otio utilitatem non cogitet proximi; nec sic actuosus, ut contemplationem non requirat Dei.* Aug. de C. D.

5. THESE, and such like, are the *Callings* and *employments* of *Gentlemen*; who, as you see, ought not to overvalue or think themselves better, because of their wealth or honour; but to have greater obligations. And as they may justly expect greater rewards, because of greater temptations; so are they to fear greater punishments, because of greater opportunities of doing good; and because every fault is more conspicuous and dangerous in them than in inferiors. But besides they must not forget themselves also to be *private Persons*: But let their public business be what it will; they will, and

and must have some time to themselves also to bestow on their particular Inclinations. Whereof, first, that is best spent, which is employed upon *Almighty God*. And by the way, let them take notice, 1. That they ought not to undertake any employment, which will not allow them every day a competent time for their *Devotions*. 2. Next, that is best employed which is set upon *ingenious studies*; especially such as are beneficial and advantageous to the Public; or such as poorer persons are not able to support. Such are the *History* of his own or other Countreys, search of *Antiquity*, and *Languages*, *Natural History*, and experiments; *Medicine*; *forreign Laws*; *Mathematicks*, *Astronomical* observations; *Mechanicks*, and the like; It being a noble study to observe, how God governs *natural*, as well as *free*, Agents. Thus is *Solomon* praised for his knowledg in Plants; *Moses* for being versed in all the learning of the Egyptians; *Daniel* was chief of the Magicians; *Abraham* a great Astronomer; *David* and *Job* eminent Philosophers; *Avicen*, *Averroes*, and *Almansor* were all Princes; *Rodulphus* the Emperor gave his mind to Jewelling; *Gratianus* to making of Arms. But heed must be taken least those be made the *principal*, which should only be *accessories* and divertisements.

6. Now to all these the *Educators* care cannot extend, nor is it expected it should. But this he ought to do: First, to lay in his charge the foundation of Religion and virtue. 2. To improve his natural parts as much as he shall be able. 3. To ground him so far in such general knowledges, as may be serviceable or useful unto him, till he be able in some measure to proceed in them  
by

by his own Industry, and by them be also fitted for the other. 4. And lastly to assist him in such particular Arts or Faculties as he seems most fit for, inclined unto, or likely to follow. But these not all at once, but as his judgment and parts are prepared to receive them: that being not superficially or slightly *painted* or *tincted*, but thoroughly *furnish'd* to all good employments, he may have both ability and delight to pursue *by himself* the same *route*; and in his private studies *build up* that knowledge and wisdom, whose *foundation* was laid by his Teachers. Which is the end of the Educators pains, and will perhaps take up more of the Young-mans age, then is usually allowed by Parents to that purpose. And perhaps it will not be amiss here to advertise, that Governors be not too soon cast off. *Augustus Caesar* kept *Posidonius* his instructor with him till his old age; and when he had then desired of the Emperor to be dismissed into his own Countrey, where he might dye in quiet out of the tracas and noise of the World; *Caesar* desired before his departure, to receive some good rules from him for better governing himself; the Philosopher answered, that when he perceived himself angry, he should, before he undertook any business, repeat over the Alphabet; *Augustus* considering his prescription, replied, that he perceived he had still need of him, and perhaps as much as when he was first under his care; so refused to dismiss him, but gave him an apartment in the Palace, better, and nearer to himself, increased his revenues, and kept him with him as long as he lived.

## CH A, P. V.

*General Directions to the Educator.*

1. **T**HE *Educator* having thus his *end* proposed, and his *matter* (the Educated) delivered into his hands, let him consider how to work this matter to that end. And first he should endeavour thorowly to understand what parts and *capacity*, as also what *dispositions* and inclinations, his charge hath; *i. e.* how apt to, or averse from, this end. Next, how to frame and order these dispositions; which to *correct*, which *restrain*, which *encourage*. For many times an unskilful Gardiner spends much vain labour to gather out the roots of *Summer-weeds*, which would perish in the *digging*.

2. **MUCH** doth it concern the Educator to *carry himself discreetly*. For young Men observe diligently, and censure severely (when amongst their Camarades) and their Governors in the first place. His first care must be to steer evenly between *mildness* and *severity*. Yet making use of more or less of each, according to the disposition of his charge, and the present occasion. It requires great judgment to join sweetness and efficaciousness in his commands: not to advance into *harshness* and *moreosity* on the one side; nor degenerate into *softness* and *lascivies* on the other. *Harshness* is discovered in these and the like particulars. In *enjoyning* things in themselves too difficult, untellible, unsupportable, or too hard for that person; or *commanding* obscurely,

or equivocally, as if he were seeking an occasion to chide, or *enjoying* them too imperiously, and not shewing the reason of his commands; in *not directing* him how to do them; in *unseasonable urging*, and exacting them either in regard of the time, or the ability, or disposition of his charge; In *pressing* all things great and small with the same vigour and importancy, or because it is his command; In *rejecting* all reasons to the contrary, as excuses; and not *bearing* his charge speak for himself; In *shewing* himself jealous and suspicious, or to have an ill opinion of his charge, or giving occasion to suspect him morose, unsatisfiable; or that all his actions and speeches, tho' dubious, are interpreted in the worst sense; In *exaggerating* all mistakes and errors into sins and crimes; In *denying* all or most of his desires tho' the thing be reasonable, or unprejudicial; In *unseasonable*, nimious, opprobrious chiding, and such like.

3. REMISSNES on the contrary shews it self in these things. *If he take* notice only of great and scandalous, not smaller or secreter, faults; *If what is well enjoyed*, either because of the Educated's unwillingness, or others intercessions, be not, as it ought, exacted; but either omitted, or changed into an easier; *If he judg* faults, because ordinarily committed, or his charge is inclined to them, lesser then indeed they are; *If he think* them incorrigible, and so go not about to rectify them; *If indeed he resent* them as faults, but chideth or correcteth not so much, as is sufficient to amendment; *If*, when he hath shewed him his faults, and that he is displeased with them, *be leave* the amendment to the young Man;

Man; *if*, to please others, as the Parents, kindred, companions of his charge, *he yeild to a greater indulgence then he ought*; Or, *if out of timidity and fear of offending his charge, he neglect his duty.*

4. Now to avoid both these rocks, either of which is fatal; let the Governor be *resolute* to obtain his *end*, but *sweet and mild* in prescribing and exacting the *means*. To be sure not to let any vice pass unreprehended, and according to the nature or danger of it, to be more or less eager; but for things *indifferent*, indecencies, fancies, little humors (which are neither vicious, nor scandalous) to bear with them, till their turn come to be weeded out. Endeavour to beget in your charge a *perswasion*, that you reprehend or correct, *not out* of your own interest, pleasure, or passion; *but out of* a true, internal, sincere affection; which, if you really bear such towards him, will not be difficult. And if you can thus far advance, you may go a step farther; *i. e.* breed in him an affection toward you (for love begets love) and then the great difficulty of your work is past: in this also the Parents must assist. This must be increased by shewing your self at all times *concerned in his interests*; *openly* taking part in, and justifying, his quarrels, tho *privately* you reprehend him severely; (for thus he sees you are careful of his reputation;) by your diligent care and attendance on him when *sick*; and many other occasions will be suggested of honestly insinuating into his affections. But take heed you *flatter* him not, nor *praise* him too much, yee tho he deserve very well; for many times immoderate praise makes him proud and insolent; ma-

ny times also laseh and negligent, thinking he hath got applause enough, and needs no more endeavour; but, as if he had already hit *the mark*, *unbends* and throws away, his *bow*. Indeed the moderate suffering of praise, is as great a trial of wisdom and prudence, as the cupel is of silver.

5. STRIVE also to *enamour* him of what you would teach him. For to him that doth *willingly* what he must of *necessity*, the proficiency is certain. To be a good and virtuous man, consists almost solely in the will: *Quid tibi opus est ut sis bonus? velle*. Sen. ep. 80. He that desires to be so, wants little of being so. And this is done by recommending your commands and instructions with the *reason* of them; for when the *judgment* is convinced, the *Will* surrenders of her self. I cannot deny but this is contrary to the practise of too many of our great *Schools*, where Children learn only, because it is *minus malum*; tho painful and troublesome, yet not so much altogether as perpetual chastisement. Many have doubted whether Children of Persons of quality should at all be beaten; pretending it is slavish, and, if in another age, injurious; that he, who will not reform with chiding, will be also obstinate against beating. Tho there is no justifying those Masters, who think every thing lawful against that unresisting age; who being overburdened with numbers, make *cruelty* pass for *diligence*, and supply their want of *care* with plenty of the *rod*: as if they, who are committed to their charge, are abandoned to their *passion*; or as if reason were not to be used to those who are not yet Masters of it: Yet *corporal chastisement* is necessary, even for great Mens Children also, especially



cially for such stubborn dispositions, as care not for *shame*, but are afraid of *pain*. But not this till last of all. For the Educator is to try all means before he comes to that: Exhorting, examples, employments, praise and shame, promising, threatening, rewards alwaies before punishments. Divers *laudable crafts* also, and deceits are to be practised; as to commend him sometimes more then he deserves; or for what he hath not, but you feign to believe he hath, done. To let him know that you pats by many failings in compassion to his age; to seem not to believe the evil related of him, but to nourish a better opinion; to put his faults upon another, and exaggerate them in his presence; to declare the punishment deserved or inflicted; to watch over him so as to hinder the acting of his evil intention, without taking notice of it. It was also the custome to punish the young Prince's Favorite for the Prince. If these suffice not, try *smart chiding*; wherein take heed of *unbecoming* words, which a noble nature many times relents long after, but all are apt to imitate towards others. beware also of too importunate, or *unseasonable reprehensions*; as either when the offender is in passion, or in public, or your self in passion; tho it be not amiss sometimes to seem so. Neither be *alwaies* chiding, for that breeds insensibility and carelesness, and authorizeth his fault by your own. *Nescio quomodo hoc ipsum, quod concupiscitur, jucundius sit cum vetatur, & contumax est animus (maxime puerorum) & in contrarium atque arduum nitens.* Indiscreet *reprehension* is many times recommendation of the vice. Let *corporal punishments* be the last refuge; and when the rest, tried, are found insufficient; for what is done willingly is best done. Horfes

and Beasts are subdued by the *rod*; but man hath a *free will*, which (if possible) is to be gained by *reason*. What we do for fear of punishment we really detest; and, were we left to our selves, would not do it. Yet by accustoming to do it, tho for fear, the bugbear, that caused our hatred, is driven away; and by little and little we acquire an habit of, and by degrees a love to, it.

6. TAKE all faults, vices especially, *at the beginning*, by preventing as much as you can all occasions and opportunities of ill-doing; as let him not frequent *suspected places*, not be abroad, tho with a friend, nor be late from his lodging, and the like. For tho he do at such time nothing blame-worthy; yet that *irregularity* indulged will breed *inconveniencies* first, and *faultiness* afterwards. *Plato* having chid a young man for a slight fault, and he replying 'twas no great matter, answered but the *custome* of it is. Tho he cannot amend all at once, yet he must not *settle* in any one. Many times also we see a word cast in by chance, or in merriment, to have greater force then a formal admonition. *Quintilian*, if any of his young Scholars committed a fault, especially too bold and venturous, would tell him; that for the present he disliked it nor, but for the future he would not endure it: so he both *indulged* their *wit*, and *corrected* their *errors*.  
*Ægre enim reprehendas quæ finis consuescere,*

ESPECIALLY beware of all *obscene discourse*, and those *equivocal* phrases, which the wicked invent to express their lust (*ingeniously* as they think) most *plausibly*, i. e. *dangerously*. As likewise of all filthy *Songs*, and *Libels*, wherein either the  
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Magistrate, or other person is taxed. Forbear also (chiefly if the Child be naturally timorous) all *discourse of witches, Spirits, Fayries*, and the like; which intimidate the spirit, and fill the head with vain and frightful imaginations. Also all fond *Romances*, whether of Giants or Love. Those seem to have taken their original about the time of the Holy War; when all Europe was upon the gog of fighting, to which they thought those fond stories were very conducing; but these from later times, when *Courtship* and *lust* were in greater account than *Arms* and *Valour*. But whatever they be, being but *Castles in the Aire*, it matters not whether they are built for *Palaces* or *Prisons*; they have both a bad effect. For they impress upon Children, and (which is almost the same) upon Women, and weak silly men also, *false notions*. They are to the mind what a *Feaver* is to the body, filling the Soul with preternatural, irregular conceits, and hindering the *true understanding* and *real notion* of things as they are in the World; which *true histories* set forth. They represent actions by a false glass, as in the idle imaginations of silly and loose people. If wandering and insignificant fancies *in the brain*, (*Romances* in thought) be so troublesome to all well-minded people; to have such *in writing*, is certainly much worse. What a madness is it to increase these by suggesting *more non sense*? by *printing* our follies, and *publishing* our rêveries? They shew us *lust* instead of *love*, *false honour* and *valour* instead of *true*; The *World in imagination* for *that in reality*, agreeable dorages, pleasant means to render men fools. The most dangerous of all *Romances*, are those, which are dressed up with all the artifice of good words, habits, action,

action, &c. on purpose to withdraw the Soul from seriousness and virtue, to vanity and filthiness: *Comedies*, I mean, which who with delight frequenteth, returns with the passions and humors there *represented*, shall I say? or *recommended*. The design of them is sensual delight and pleasure (to say no worse) which a good serious man looks upon as his greatest enemy: *Nemo ad voluptatem venit sine affectu; nemo affectum sine casibus suis patitur. Ubi voluptas ibi studium, per quod sc. voluptas sapit.* Tert. de Spect. Upon the same reason I would dissuade all conversation with *Fools*. *Augustus* called *Dwarfs* and *Naturals* *monstra mali ominis, & natura ludibria*: as also with *Jesters*, *Buffons*, and all such as accustom to, and study to procure, *laughter*. A dangerous and pestilent sort of pleasures, that renders the minds indulging it, like to this that causeth it, light, foolish, vain, and contrary to that seriousness and thinkingness requisite to prudence and gallantry of spirit. When this passion is over, reflect upon what caused it, and the manner of it, and you shall scarce find any action whereof you will be more really ashamed; as of that which Nature hath not suffer'd to be acted without uncomely motions of the mouth and countenance. *Impossibile* (saith Dantip. 53) *che sia pace o verita nella republica, se colui che governa e amico de buffoneserie. & bugie.* And as it is in a common-wealth, so in a family, and in all conversation.

7. LET him do every thing for a good end, and the best way. First, direct his intentions aright, and by that means his actions become virtues; and (which is more) there will be insensibly implanted the very essence of Religion. To carry himself

*himself decently*, tell him not, *that* the people will think better of him, *that* he shall be more accepted in conversation; but tell him, *that* he ought to carry himself as the noblest and worthiest of Gods creatures. *To study and be diligent*; not *that* thereby he may arrive to honors here, and be acceptable to great persons, *but to do* God his Creator the more service. To be plausible, not for bringing about little secular designs, but to advance virtue and the glory of God by *his* reputation. To be civil and affable, not to purchase the love of men, but for real charity: and the like. To do his actions the *best way* will breed a laudable *ambition* in him to excel in that which is good. And since in every age the same *faculties* are employ'd, only the *objects* changed, and the *actions* of those faculties not many; it must needs be, that our whole life is but *reaching* the same thing frequently over upon divers subjects and occasions. As the Fool personates the same humour, tho in divers Comedies; and tho sometimes *Lance*, *Jodelet*, or *Scaramuccio*, yet 'tis all but the same *Buffoon*. In *infancy* little quarrels with their brethien, peevishnesses, wilfulnesses, &c. are afterwards angers, hatreds, envies, prides, jealousies; and a sensibleness in *Youth* for a gig or a sugar-plum, is the same afterwards for honour or interest. And he is not the only wise man who discourseth of, or acteth, *great and high matters*; but he who speaks or doth, whatever it be, great or small, *pertinently*, and according to the nature of the subject. Therefore let your charge, even in his youth, frequently *reflect* upon his own and others actions, and *censure* them freely, that himself may be engaged to know to do better when the like

like occasion recurs. 'Tis *generosity*, not to admire every thing he hears or sees (which some mis-call civility,) but to use his judgment; to *commend* as well as *praise*; nor to acquiesce in every answer, but to seek for solid reason, and, according to his capacity, *satisfaction*. Let him also in *his sports* be prompt, diligent, active, subtil, free, not dishonest; and where there is any *engagement of victory*, earnest, contriving, watching advantages, yet not quarrellsome; endeavouring to overcome, yet patient if vanquished; and these qualities will he also afterward put on in more serious matters; for if hunting be a *prælude* to War, Childrens sports are so to all other actions of their life.

8. IT is also necessary that the Educator have the *disposing of the servants*; or at least that the Child have none but virtuous and discreet persons to serve and wait upon him, especially in his *Chamber*: whose discourse at his rising and going to bed have great influence upon him many times, either to *confirm* or *deface* such notions, as have bin infused into him the day before. Great care also must be had of recommending him to good *Companions*, and rather those that are somewhat above him in years, of a good reputation, and such as you will be content he may imitate. If you come into a strange place, you may discover *evil company*; if they be extraordinarily officious without any reason; if they applaud whatever the young man saith, or doth; if they offer their service and assistance to all purposes; if they advile against the Governor, or to liberty, libertinisme, or idleness; if they railly, droll, and speak evil of others, especi-

especially of virtuous men, or such as the young man is recommended to; *if they* endeavour to draw him to unknown, obscure, or suspected places, or bring him into much company. Beware of such men, and get your charge out of their hands as soon as you can.

9. I have often thought it a great shame to see *Beasts*, as Horses and Dogs, *taught with so much care* and industry, their natural vices corrected, and their dispositions reformed, by almost certain rules fitted out of observation, to every humour and imperfection: Yet many men to return not only not *bettered*, but much *deteriorated* from their *Governors*; till I considered, that besides the ignorance, negligence, and insufficiency of the *Educators*, or their undertaking to bring up too many, and all by the same way; there was also required on the part of the *Educated*, the *generous concurrence* of his own free desire and endeavour to do well. That some also have such natural imperfections and *perverse dispositions*, as if not taken at the first moment, as it were, the *primo-prime acts*, and preserved with infinite care and industry from temptation, are difficultly reformed and straightened. *Nero* was not rectified by *Seneca* and *Burrhus*; tho' it is probable, had he been a private person, and so long under their care till he had got an habit, and imbibed those instructions they gave, he might have proved a virtuous person. But the *Tree* returned to his native *crookedness* before it had time to grow *straight*. *Cicero's* Son to the stupidity of his nature, added *Drunkennes* and good fellowship; and no wonder if from *Athens* and *Cratippus*, he returned as he went to them.

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*M. Aurelius* provided 14. of the most approved Masters of the whole Empire (the learned *Julius Pollux* being one) to educate his Son *Commodus*; and within a while cashiered five of them, because he had observed some *levities* in their carriage. Yet could not the other nine rectify the froward and barbarous humour, perhaps suck'd from, and encouraged afterward, by his Mother, at the time of his conception in love with a Gladiator. *Caracalla* was nursed by a *Christian* (*Tert. ad Scapulam*) whose education had such force upon him, that for a long time he behaved himself so, as he gained the love of all men; *hujus pueritia blanda, ingeniosa, &c.* saith *Spartianus*. But afterwards the *natural humors*, which were not sufficiently by that short time of good education purged out, *fermented* again, and corrupted the whole mass. In such cases therefore, I advise the *Educator* to be *contented* to do his endeavour, and not easily *despond*; but if no betterment, to have *patience*; and without all passion, and with due respect to the person (careful not to fix any scandal or permanent infamy upon the family) *send him away*. He may be fit for somewhat else; as the Spanish Proverb saith, *that which will not make a pot, may make a cover*: or others may be more fitting for him, or more fortunate than your self. And so, as Physicians remove their incurable Patients far off into the country, free your self from him, that you may not be shamed by him, nor your self see his shame.



## CHAP. VI.

*Of the ordering the disposition  
and Manners of the Edu-  
cated.*

**T**HIS I begin withal, because it is the *chiefest* and *foundation* of all the rest. For if you can plant in him a *virtuous disposition*, the rest is easy, and follows as natural *collaries* from thence. And this is sustained upon two general bales, *Conscience* and *Honour*. Therefore,

I. LET the Educator in the very first place endeavour to plant in his charge a true *sense of Religion*. I mean not that, which consists in *Disputing* for a party, or in *discourse* only; but that in the *heart* and *affections*. That he may seriously remember and acknowledge his *Creator* betimes; and accustom himself to bear that *yoke*, which in time will grow *easy*, and at length *pleasant*: and that he may not be ashamed to own God almighty for his *Master* in this adulterous and atheistical generation. Our Lord said, that the good *Seed*, being sown in the ground of an honest and tractable disposition, cannot but bring forth in youth the *blade*, then the *ears*, and at last arrive at maturity. Regard not any *wicked proverb*, or censures of early piety. But if *Religion* once take root in the spirit of a Child

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1. The *principal* is saved, should it please God to call him betimes out of the World. 2. Neither can he in his whole life *miscarry*. For this is founding him upon the *rock*, which withstands all floods and tempests; *i. e.* it is a *principle*, universal, perfect, unfailable; upon which whoever builds, shall live uniformly, contentedly, and happily, both here and hereafter. A *principle*, which will bear him up in all estates, accidents, and actions; a *principle*, he never need change, or forget. His *sufferings* by it will be pleasant, his *life* blameless, his *actions* prudent, his *words* discreet, his *thoughts* virtuous and regular, and in all things shall he live according to the *perfection* human nature is capable of. *Religion* prescribes a *certain end*, the Glory of God, or doing as much good as he can to himself and others; which is an high and *noble aim*, and direction; and hinders all *lowness of spirit*, disorder and confusion in actions, and inconstancy in resolutions. For it any object be proposed, he considers not so much what is *lawful* or *expedient*, as what is *best* to be done. From want of such a *scope* or mark it comes, that most men *shoot under*; employ their minds in little by-busineses, unworthy their dignity, and not honorable if effected. Indeed our *understandings* are *foolish*, and *desires irregular*; and to rectify them we have *Fathers* and *Governors*, whose wisdom we make our guide; yet is not theirs comparable to that of our Lord set forth in the *Holy Scriptures*. Frequently therefore inculcate the greatness of God the *Creator* and *Governor* of all, and every particular, in this World; the *shortness* of our *life*, and *certainty* of judgment; the great

great *reward* for the good, and severe *punishments* for the bad. Explain to him the mysteries of the *Lords Prayer*, the *Creed*, *Commandments*, his obligations in *Baptism*, and the doctrine of the *Sacraments* in due time. Accustom him often to *meditate*, and set before him the manner of the life, which our great Lord, the only Son of God, lived here on Earth; and the great *sufferings* and *mortifications* he voluntarily chose and underwent; that so he may not prefer in his thoughts any way before it. Frame also for him *Prayers* conformable to his age and condition, which may contain a *summary of his duty*. And take care that he say them every morning and evening upon his knees, not in bed; and as he advanceth, change them, lest they become a *meer form*. Let him also every night, at his going to bed, *recollect* *historically* what he hath done, and said that day; and for what he hath done amiss to be sorry, and for what well done give thanks. Let him also frequently (suppose twice a day) read some part of the Scripture, and the *Historical* and *Sapiential* Books rather than the other, which are more difficultly understood. In the morning let him, as much as he can, *order* his actions and employments for the whole day; foreseeing what temptations that day are likely to come upon him, and how he may best prepare against them.

2. LET him also be made to *know his own dignity*, the sublime ends to which he was created, and the noble actions which are in his power. And this both as a Christian and a Gentleman. For it is not good, that the la-

ter (as it too often doth) swallow up the former, and that secular Grandeur banish not the true greatness: for intruth the Laws of the Gospel are greater and more sublime then what nature or human providence suggesteth. *Ad magna, imo ad maxima, nati sumus*, not as Brasts groveling on the Earth, obedient to their appetite, and labouring only for their belly. *Major sum, & ad majora genitus; quam ut mancipium sim mei corporis.* Sen. Man hath a design higher then Nature, to be like to Almighty God and his Holy Angels; to overcome himself, master his passions, and rule over others, not by fear and violence, but by reason, justice, and choice. The Arts and Sciences he invents, the Laws and Government he establissheth, the Cities and Fleets he buildeth, argue him to be of a most noble extraction; and that a good man is worthy to be revered of his own self: in as much as he will do nothing misbecoming so noble and eminent a nature. And especially let him be fortified, and well prepared to entertain sufferings, which is the great trial and cupel of gallant spirits, and without which he can never become perfect, *i. e.* his faculties can never be advanced to the height of their power. For in some sort suffering is the one half of our life, as doing is the other. Suffering in body, sicknesses, pains, want of conveniences in diet, lodging, liberty, weariness, &c. In good name, obloquies, detamations, revilings, affronts, too much reputation, expectation, and the like. In his mind, ignorances of what he desires, or is fitting for him to know, discontents for loss, or miscarriage of Relations, and Friends, breaches of friendship, treacheries, ingratitude, failing of his design, insul-

insulting of enemies, &c. In *external things*, losses, poverty, with infinite more. I shall not name *spiritual afflictions*, because seldom incident to this age. Now for these and the like, let him be instructed how to render himself as *little*, as is possible, *obnoxious* to them; by not *setting his mind upon what is not in his power*; by *good considerations* proper to every sort, such as are furnished in many Books, particularly in *Petrarch*. But especially let him be practised and inured to suffer and bear so many as his age well permits, with *courage* and *patience*. However, he may arrive to the discretion *not to be disturb'd for trifles*, for the loss of a Horse, a Dog, or a Picture, or somewhat of smaller value. And if he can bear a *small burthen* in youth, doubt not but he will be able to carry *greater* still as he grows in age.

3. ENDEAVOUR to sow in him the seeds of *true honour*, to be afraid of *shame for misbehaviours*, and to value the good opinion of virtuous and worthy persons. The desire of honor is of so great force in all our actions, *that* the false and counterfeit of it is the great incentive and encouragement to all wickedness; *that* those men, who neglect and *despise Religion*, yet *pretend* altogether for *honor*; *that* the horrid and most dangerous designs never want persons to act them, if they can be persuaded to be honorable; *that* the pretended diminution of it is thought not sufficiently revenged with the loss of life; *that* for it so many *Battels* are fought, so many *friendships* broken, so many *Laws*, even of Religion despised, and *Conscience* and *Justice* trampled on. But these are from a *misapprehension*

and mistaking that to be honorable, which indeed is not so. But I would my *Educated* should esteem reputation only from *wise* and *virtuous persons*, which is the *attestation* of them, that know best, to his actions, and a public *recommendation* to employment. By this means he shall *list* himself under that *ensign*, and be *ranged* with that *party*, whereof our *Lord* himself is the *Captain*; and he will take *pleasure* in virtue and piety, when he sees his actions and waies conformed to the sentiments of the World of all gallant persons, both past and present. Nor shall he need to hunt after *applause* and *fame*; that will follow him fast enough, with those that are either indifferently, or well inclined. But he must expect *obloquy* from the contrary party; and many evil words, and much raillery will be spent upon him; *in vain*, if he have the courage to despise them. Being a *Gentleman* then, let him consider that he is *above* the tongues of evil men: That he is engaged to noble and sublimer designs and actions than other persons; he must *steer by higher Stars*, and aime at somewhat more *Heroical*. Other men labour for a *fortune*, and are a long time before they can arrive at that height to which *he is born*, and wherein the virtues of his fore fathers have placed him: he is already, because of his wealth, secured from necessity and want of what may be convenient or useful for his studies; *from necessity*, too often the mother of low and abject thoughts, with which a *poor man* first combats before he can conquer any advantage of ad-  
ployment. Besides, by his *Family* he is already placed upon the *Theater*, where all his actions shall be observed and praised, even more than  
they

they deserve; all mens eyes are upon him expecting somewhat extraordinary from him; and so he needs not some eminent action to introduce him into the good opinion of the World. Let him therefore aim at somewhat above, not only *ordinary persons*, but *his own condition* also; least he fall equal to those below him; for he cannot in *practise* reach the height his *imagination* designs. *Altius ibunt qui ad summa nituntur.* Let him say continually with himself, *for what came I into the World?* Why hath God given me such riches, such parents; such respect amongst men, but to do more good? Surely I have received five talents, a greater increase and return is expected from me. *Magnam fortunam magnus animus decet.*

4. THIS greatness of spirit consists principally in these *virtues*: (omitting most of those, which *Erasmus* in his *Enchiridion Militis Christiani*, recommends very effectually, but are common to all Christians as well as to a Cavalier) I will only recite such as are more *noble, heroic, and honorable*; and leave the pressing of them to the industry of the Educator.

HIS Title of *Gentleman* suggests to him the virtue of *humility, courtesy, and affability*; easy of access, and passing by neglects and offences, especially from inferiors. *Pardoning* also *injuries*, as being superior to them; and not provokable to injure another. *Generosum apud animum cito moritur iracundia.* He despiseth no man for his fortune or misery; and is not afraid to own those who are unjustly oppressed; for such, ordinarily, are men of parts, and if of virtue and integrity

tegrity, they commonly rise again. He is *not proud*, no not when commended, nor doth any thing render him intolent or haughty above other persons. Nor doth he strive to make himself known to be a Gentleman *by knifing*, swelling, strutting, or domineering over *inferiors*; nor *by disobedience*, and restlessness towards *Superiors*; much less *by bellying* and quarrelling. So neither *by his clothes and peruque*: nor stands he upon his *family, name, wealth, honor* of his *kindred* or *Ancestors*; but strives to equal himself with those that *began their reputation*, in civility, industry, gentleness and discretion. *By obedience to Laws*; submission to *Governors*; not content to do barely what is enjoined, or to make *Law the adequate rule* of his actions, he forbears more then the law forbids, and doth more then it commands; he *scorns to take advantage of his quality* to exempt him from such duties, exercises, and rules, as meaner persons are obliged unto.

He doth nothing for *fear of punishment*; nor leaves he a good action because of the *danger, obloquy, or the like*. *Courage* is the proper virtue of great spirits. Wherefore he desisteth all *little crafts* and subtilties in negotiations, and thinks to matter his designs by *reason*, and *magnanimity*, rather then *finesse* and *devices*. He is also, as much as is possible, *equal and alike*; in his conversation, calm, peaceable; and the same in private as in public. He bears also *adversity* cheerfully: when deservedly chid or corrected, is patient; is open, and free, not dissembling or hiding himself behind little nets, or fig-leaves. *Invalidum homine natura querulum est.*

He



He scorns to tell a lie. *Tasso* said, that other vices were like *clip'd*, or *light*, but lying like *counterfeit* and *false*, mony; which an honest man ought not to *pay*, tho himself *received* it. Nor is he afraid to *confess his faults*, because he committeth them unwillingly; nor ashamed to *discover his ignorance*, for he hath a desire to learn.

HE is also *laborious, abstinent, and willingly undertakes difficult and painful employments*: he had rather be in a *Camp* than in a *Bed-chamber*, and is afraid of nothing more than the *dead Sea* of sloth and pleasure. *Difficulties*, he knows, *hake* and concoct the mind, *laziness effeminates* and loosneth it. Nor doth he despond upon every ill success. *Magna indolis specimen sperare semper.*

HE is *ready to do good to all*; give rather than receive; is bountiful, values not great favours done by himself, so much as small ones received. Is not ungrateful to others; but himself desires no recompence, and is content, tho unworthily used. *Bona facere & mala pati regium est.* He thinks it much below him to hate any one.

IN sum, he is *bold without rashness*; *affable without flattery*; *prudent without cunning*; *secret without dissimulation*; *devout without hypocrisy*. He is *constant*, not *opiniatre*; *liberal*, not *prodigal*; *gentle*, not *soft*; *open*, not *foolish*; *frugal*, not *covetous*. He *fears nothing*, he *despises* nothing, he *admires* nothing.

5. To beget in him these and all other virtues, set before him *good examples*; if of his own family, *ancestors*, and *kindred*, 'tis the better; as also are those of his own *Countrey*, *condition*, *time*, *age*, *acquaintance*, and *present*, rather than *ancient* and *absent*. No prince (except of a very base alloy, as *Nero* and *Commodus*) if he hear of a *good Musician* or *Comedian*, desires to be like him; but if he knows of the *noble acts* of his equal, he wishes his own were such. Acquaint him also with the stories of *good* and *virtuous*, rather than *great-fam'd*, men; for this many times fills his head with vain and fruitless imaginations. And here I cannot but recommend to all persons the *reading of lives*; of modern rather than ancient persons: which are not the worse (if drawn truly) because somewhat handsomer than the Original. As *Monsieur Peiresk*, and *Monsieur de Renty*, *Alfandro Luzzaga*, &c. *Coglione*, *Giacomo Medices*, *Marquis of Pescara*, *Pibrac*, *Giac. Foscarini*, &c. *Sir Tho. More*, proposed to himself *Jo. Picus Mirandula*, whose life and some of his Works he translated into English. *Carolus Calvus* caused a *Manual* to be made for his instruction in his daily duty, out of the lives of famous persons; and that excellent book of *M. Aurelius*, seems to be no other, than such *Memorials* as he so collected for the governing himself and Empire. *Examples* also of *evil men*, if discreetly represented, are as useful (if not more) than others; for wise men learn more by fools, than fools by wise men. The *thorns* also, which are dug out of his own ground by admonition or correction, must serve to make a *fence* for the future: and he must be *manured* with the *weeds* pluck'd up in his own *Garden*. All the faults, both of him-  
self,

self, and other men, being useful to preserve him from the like.

6. LET him also know the great advantage of *Innocency* above *Repentance*. He that keeps himself from great sins, is as one that hath a *prosperous voyage*; he that repents, as he that *saves himself upon a plank*. Consider what the good Father said to the frugal Son; *All that I have is thine*. And what S. John of those who continue *Virgins*, i. e. *Innocent*; *that they have a new and peculiar song*; *that they* (as immediate attendants) *follow the Lamb whithersoever he goeth*. And *that they are the first fruits* (most holy) *unto God and our Lord*. How happy is he that never goes out of his way! With a reasonable constant pace he must needs advance much further then other persons. Especially fortify him against the three great ruins of youth, *Luxury*, *debauchery*, and *Gaming*; and all other faults, which tho in themselves *lesser*, yet his peculiar inclination may render them as *dangerous as* the other. But if his *garment* cannot be kept alwaies *clean*; yet have a care it may be with all possible speed *washed*; and let all endeavour be used to preserve him from *habitual and customary* sins; for rather then permit these, you ought to render him up to his Parents, who perhaps may find a cure you know not. *Dionysius* (’tis better to use a foreign example for that, which is too common amongst us) having in his youth indulged himself the liberty of *debauchery*, and finding too late the inconvenience, and endeavouring to oblige himself to the strict rules of temperance; was answer’d, tho perhaps untruly, that he could not safely do it; if he relinquished his

his drinking he would fall into a consumption; so in his own defence he was forced to continue in his fortishness. So true is that of our Lord, *He that committeth sin is the servant of sin*; and especially in this sin of *Drunkenness*, whilst that *extraneous preternatural fire* quenching the *true, native & genuine* heat of the body, requireth still to be nourished by its equal or stronger.

7. THE great spring and origine of *lust* is *Idleness*; and if *drinking* increase the *fire*, *lust* takes away the *sewel*; both shorten the life. Ply him therefore with continual labour and study, that the *Tempter* may find no bait to cover his poyson. This is the remedy against that fire, which consumeth so many noble Persons, Families and Nations; an enemy not to be *contended* withal, but *avoided*. After you have detained from him all *Romanes*, lascivious Books, Pictures and discourses, and yet prevail not, *bodily labour* interchanging with study must be prescribed: and if this remedy not, *change places*, and suggest new objects continually. A worthy Prince of late times, being, by a servant of his, tempted to this sin, shewing him all things prepared for the purpose; the Prince opened the door of the room, and commanded the officious Ruffian to give him place and secrecy: which he had no sooner done, but the Prince shut the door upon him, and forbad him ever to come again into his presence. And truly this *Temptation* is the exact, and almost *adequate, trial* of a brave and heroical spirit. He that is not carried away with every beauty, nor too much with any one, that is deaf to pleasure, and those enticements which

which so few can avoid, hath a noble Soul and well grounded virtue. But it neither sense of honor, which this sin wounds more then any other, (*shame* alwaies accompanying those unlawful, as *blushing* doth the lawful, actions) nor sense of the grievousness of the sin, nor the *expensiveness*, nor *spoiling* his parts, nor *danger* to his person, nor the *fear of diseases*, and shortness of life, nor *conscience* of his duty and virtue, nor *employment*, nor any other remedy will serve, 'tis best to marry him. This sort of Love, said *Tasso*, is a vice wherein the same coin is not current between buyer and seller; *the one* pays honor, conscience, virtue as well as money, *the other* but love at the very best. But betwixt man and wife there is money for money, love for love, and all other things equal. But I look not upon *Marriage* as a remedy only for fornication, except in such young men, who before the time, are impetuously carried on to those desires; it is much more honorable, but seldom falls under the Educators cognisance; if it do, he is rather to advise who is unfit, then who is fit, for a wife.

8. THE inconveniences of *gaming*; are; 1. *acquaintance* with low, base, unworthy company. 2. *Learning* also from them sordid and unmanly Arts, as *sharking*, *cheating*, *lying*, *equivocating*, which is by such counted overwitting their camerade. 3. *Loss of time* and money. 4. *Great engagement of the passions*, which is the most effectual and speedy means to obliterate any good thought, and introduce the superiority of the bestial part. 5. *Learning*, or at least patiently enduring, those abominable *swearings*, *curlings*, *blasphemings*, &c. 6. *Danger* from other mens *Passions*.

How many have bin murdered, more duelled, upon play-quarrels? *Monsieur Faret* observes, that only three sorts of persons follow the trade of gaming. 1. *Covetous*, who for love of mony care not what means they employ to obtain it; and find none easier and cheaper then this which requires no stock, no tools, no learning, and is readily taken up by any one that hath but little wit, and less conscience. 2. *Lazy and effeminate*, who not knowing how to spend their time better, can devise no divertisement so proper as this lasch exercise. 3. *Desperate*, who being by fortune, or their own wickedness, reduced to that extremity, that they live to day, as if they were to die to morrow, think they may obtain that subsistence by cheating or hazard, which they cannot hope reasonably for by their industry: and not having any virtue, ability, or lawful employment to supply their debauchery, they betake themselves to prey upon the weaknesses and ignorance of better men then themselves. Here then it is to be supposed, that *no Gentleman* desires to advance his fortune by the detriment of an other; and that to avoid covetousness (the author of those horrid mischiefs in gaming) he ought to forbear gaming, as the trade and employment of necessitous, idle, dissolute persons: the cheats whereof are so infinite, that it is impossible a virtuous and ingenuous person should learn, or avoid, them: and that it is a science which will neither credit its *Professor*, nor quit the charge of the learning. Yet if not as a trade, but with due caution practised, plays may be learned; such especially as are managed by skill, and not fortune only; to acquaint him with numbring, and to quicken his fancy and memory. Besides,

*fides, Musick, discourse*, and such other *divertissements* will not hold out long conversation with the same persons. But then let him not play for more money than the loss of it will be *insensible* to him; and if his play can better its *own charge*, seek not to gain by it. And let him (as much as is possible) practise to be *unconcern'd* in the winning or losing; to play *calmly* without passion. To which if he can arrive, he hath been *serious* in his play to very good purpose. Let him also be *veracious*, and abominate a lie, or cheat, even in his play. And lastly, if a *by-stander*, let him beware of discovering the faults, either *unskilfulness*, or deceit of the gamesters; else both parties will hate him.

## CHAP. VII.

Of Frugality or ordering his money  
and expences.

1. **WEALTH** i. e. Money being the great Instrument, whereby all things are performed in civil Societies; and therefore being equal to all other external commodities of our life; whereby also, well laid out, friends are gained in the Court of Heaven; it is necessary the Educated be taught the use and value of it betimes. It is reported of Sr Thomas More's Father, that, to the intent his Son might prove a good husband, and employ his time and intention wholly upon learning, he would never permit him to have any money, but when he wanted any thing to ask for it. *Quod adeo stricte observavit, ut nec ad reficiendos attritos calceos, nisi à patre peteret, pecuniam haberet.* And this severity Sir Thomas More afterwards mightily commended; for by that means (saith he) I could not furnish any vice or pleasure, I could not lose my time in gaming, nor knew I what unthriftness or luxury were, nor could I employ my self in any thing but my studies. Sir Thomas More was indeed one of a rare and extraordinary spirit, so observant of his Father, that the History saith he never offended him, nor was ever offended with any thing his Father said or did to him. And when himself was Lord Chancellor of England, before he ascended his own Tribunal in Westminster-Hall, he went to the Kings-Bench-Court



*Court (where his Father was Judge) to ask him blessing upon his knees: And I believe had his father indulged him the command of all his Estate, he would have done no otherwise then as without it. So that whether is better to keep all money from Youth, or let him have some small proportion (for any great part he must by no means be possess'd of) is a question not to be decided by this example. I knew two Persons of quality, great friends, who brought up their Sons together, and were of divers opinions & practises in this point. If we may judge by the event, he, who had the power of money, proved the better husband. But neither do I think this to be any more then one single example; more, I am confident, have miscarried on the other side. Methinks the best general rule (because several dispositions are to be handled several waies, which must be left to the discretion of an experienced Educator) is; That he be allowed so much a month to be spent according to his own fancy, yet over looked, not strictly watched (except where there is reason to suspect some ill management) by the Governor. Who is also to restrain him from debauchery, gaming and all notorious acts of Prodigality: and on the contrary to provoke him to compassionate the necessitous, be liberal to such as have any way served him (nothing being so unbecoming a Gentleman as ingratitude) and such like. But by no means let him have all his allowance in his own power; for that is to put the bridle out of his mouth, the means whereby the Governor must coerce him.*

2. LET him, (at first with the direction of his Governor) *do as much of his own business* (L

mean buying, trucking, giving, receiving, paying, chusing, clothes, books, &c.) as he is capable: for hereby his mind is inured to a great piece of wisdom [*Soli sapienti notum est, quanti res quaeque taxanda sit.* Sen. ep. 82.] to esteem, compare one thing with another; to judge and value, not only things necessary for the present, but all others also. For the grounds and principles of judgment and discretion are the same, tho the *subjects*, whereupon they are exercised, are divers. Nor let him fear the silly opinion of such Persons, as think cheapning or chusing a derogation to their honor; or *buying for the just value a cheating of the seller.* I have seen the greatest King in Christendom refuse to buy what he conceived too dear, and to change the Shop where he thought himself not well used. Persons also of very good quality in Italy are not asham'd to go to a Shop, chuse, and bargain, v. g. for their clothes, and make the *Taylor* also cut them out of the whole piece before them. Whereas an ordinary Gentleman amongst us thinks himself *abused*, if *not censured*. As if it were nobleness to expose and suffer themselves to be *overreached*, derided, and fooled by an impudent *Pealor*, or flattering *Host*. Who, tho in our Nation they arrive, by the impudent folly of those, who know no nobler way of generosity then to be fooled by the meanest and unworthiest of all people, to buy the estates of such Prodigals, as degrade themselves first into a *familiarity*, then into an *equality*, at last into an *inferiority*, with them; yet in other Countreys, where men have and make use of the parts God hath given them, they are kept in that degree and rank which befits their Profession.

3. LET him alwaies *buy with ready money*; which will both keep him in mediocrity of expences, within his bounds, *teach him* the value of money, and *acquire him* very great reputation both with Tradesmen and others. He buyeth *cheaper* and *better* commodities, and is not imposed upon with false bills and accounts. By this means also he may learn to live *under* his revenue; which whosoever doth not, can never keep himself out of debt. It is therefore dangerous to have to do with them that *keep books*, which are *authentick records*, tho' governed many times by *careless* or *dishonest Boys*; except himself also keep another; and as diligently look to his accounts; and that frequently too, (old reckonings never turning to the profit of the debtor); and if after the manner of *Merchants*, under the notion of *Creditor* and *Debtor*, 'tis the easier and better. But if he keep his accounts severely, not only they with whom he deals, but his Servants also, will be more careful what reckonings they bring him.

4. *YOUNG Men* out of emulation have a great vanity of *desiring whatever they see their equals enjoy*; and this proves many times a dangerous and expensive *folly*; being accompanied most what with a speedy loathing, or neglect of what they unreasonably long'd for. *Omnia stultitia laborat fastidio sui.* A young man need not be altogether cured of this distemper; if it can be regulated, excellent use may be made of it for his instruction in many knowledges, and gaining him much experience. But to moderate the exorbitancy, the best way is to make him an example to others; by putting him upon some

*particular curiosity* by himself, which may with reputation be opposed to those many vanities of his Camerades. And such a one also as need not perish with the using, as Globes, Maps, Pictures, Medals, Curiosities of Art and Nature, &c. And an excellent piece of instruction may be instilled into him by this means: as to know all Kings, Popes, Emperors, &c. by their Pictures, which is History; Geography, by Maps; Anatomy, Plants, Antiquities, &c. by cuts.

4 NEITHER let the *Educator* be too morose or solicitous to keep him from *all vanity in clothes or expences*, least he be discouraged. For few being willing to learn out of the School of *Experience*, and she being a good Mistress, if not the *sole* one, it is very fitting to make her a partner in our instruction. Only the *Educator* (that is, *reason*) must be the *chief Master*; and let his charge take out only such lessons under her, as his Guide shall think fit; that is, such as may convince the Younger of the vanity of those and the like desires. *Scriptum est enim* (saith Reg. Bacon very wisely) *qui non errat non invenit, qui non corrumpit non evendat, qui non tristatur non letatur.*

## CHAP. VIII.

*Of the preservation of his  
Health.*

**B**ECAUSE it is very tedious, chargeable, and sometimes dangerous to repair for every small distemper to a *Physician*, it is very fitting the *Governor* should know to preserve his charge *in health*. For without that he is incapable to undergo any employment; neither can he study, nor follow his exercises, when sick; but is troublesome to others, and unprofitable to himself.

1. IN Youth *excess in eating and drinking* is very frequent; necessary therefore it is to *moderate his appetite*. For if the stomach be stretched beyond its true extent, it will require to be filled, but never well digest what it receives. Besides it is much better to *prevent diseases by temperance, sobriety, chastity, and exercise* (*ὁπρὸς αὐτὸν διδύκεται*) then cure them by *physick*. *Qui enim se Medicis dedit, seipsum sibi eripit. Summa medicinarum ad sanitatem corporis & animæ abstinencia est.* He that lives abstemiously or but temperately, needs not study the *wholesomeness* of this meat, nor the *pleasantness* of that sauce, the *moments* and *punctilios* of air, heat, cold, exercise, lodging, diet: nor is critical in cookery and vintnership, but takes thankfully what God gives him. Especially let all young men forbear wines and strong drinks, as well

well as spiced and hot meats; for they introduce a *preternatural* heat into the body, and at last hinder and obstruct, it not at length *extinguish*, the *natural*.

2. BUT it *overtaken by excess* (as it is difficult alwaies to stand upon guard) the best remedy is *vomiting*, or *fasting* it out; neither go to bed upon a full stomach, except by reason of drinking, it be necessary to remove him from company; that the World may not be witness of his *brutality*; and that himself may be hindred from all *extravagancies*, and be ashamed of it the next day. Let *Physick* be alwaies the *last* remedy, that Nature may not trust to it.

3: IF through *melancholy*, *timorousness* or *womanish education* (for I see very few Women well educate Men, nor Men Women) your charge have *imaginations that he is alwaies sick*; (if he only pretend so that he may avoid study and labour, 'tis another case) do not at first seem to discourage him, but rather bring him off his humor by *painful* and *harsh Physick*; which is the cure also of those melancholic persons, whose sickness, tho they are frequently indisposed, yet is not dangerous either for life or labour.

4. MUCH of *health* consists in *exercises and recreations*; which must be regulated according to the Country, Season, &c. but generally rather *violent* than *lascivious*; such, I mean, as may cause the body to *transpire* plentifully; and *exhale* those black & fuliginous vapors, which are wont to oppress young men; that nature be not hindred in her *circulation*. Neither be afraid, tho he  
be

be weary and tired: for *weariness* is no *disease*, nor doth *simple heat* without *putrefaction* cause a *Fever*. Besides *brisk exercise* will render him strong, active, mettlesome; whereas *idleness* contracts a *stagnation of humors*, *numness* of the joints, and *dulness* in the brain. Yet *violent exercises*, as running, leaping, wrestling, are not so fit for thin, choleric, and weak bodies: rendering such old and gowty before their time, as they did *Constantine* the Emperor.

5. DANCING is a moderate exercise; so much whereof is to be learn'd as may give a good and *graceful* motion of the body. No Nation civil or barbarous, ancient or modern (except our late contradictory spirits) that express not their joy and mirth by it, which makes it seem a *sprout of the Law of Nature*. But the use, which is now frequently made of it, especially since it is become a *difficult study*, and many years, besides infinite practise, required to a reasonable perfection in it, I cannot but utterly condemn: subscribing to the *severe*, but *true*, censure of that most excellent modern Historian *Monsieur de Rhodéz*. *There is nothing* (saith he) *which doth more dissipate the powers of the spirit, nor more enervate the forces of the Soul, than the ravishing harmony, the continual agitation of the body, and the charms of Ladies conversation.* The great triumph of *sensuality* is such meetings; where the ear is fed with *Musick*, the eyes with *Beauties*, the smell with *Perfumes*, the taste with *Banquets*; whither none are invited or come, but *to please or be pleased*. Could their thoughts be then seen, in what a hurry and tumult should we perceive them? what desires, what

what fears, what impatience, what lust, what jealousy, what envying, what dispisings! &c. *Card. Borromeus* in his book against Balls and Dances saith; that he, when a young man at the *University*, and his companions, with great importunity prevailed with one of their *Professors*, a grave and prudent person, to go along with them to a *Ball*: who having observed the actions and circumstances thereof, told them with great astonishment, that it was an *invention of the Devil* to destroy *Souls*, by corrupting the very being and essence of *Christian* virtues. When a servant lighteth a torch, we give him strict charge not to carry it amongst flax, straw, or the like. Why do not Parents forbid their Children to frequent those places, where is more danger of kindling another manner of flame? to have the imagination swelled with the presence of Beauties in their trim, and under a full sail, when the blood is chafed, and the mind set upon pleasure; is not drinking *cold water*, but *strong poison* to one overheated.

6. It will not be amiss here to add, that divers *bodily diseases, infirmities, and undecencies*, may by the *Educators* care be *regulated*, and either wholly or in good part, *amended*. For few there be, who have all the members of their body *equally* sound and well-disposed: the worst is corrected by bringing spirits to that part with labour and exercise: as

*Shooting* in a long bow, for the breast and arms.

*Bowling* for the reins, stone, gravel, &c.

*Walking* for the stomach. *Riding* for the head: and the great *Drusus* having weak and small thighs and legs strengthened them by riding, especially



especially after dinner: as did also his late Majesty.

*Squinting* and a dull sight, are amended by shooting.

*Creakedness* by twinging and hanging upon that arm.

*Stammering* by deliberate and slow speaking, and observing what words run most currently. So both Mr Mede and Mr Oughtred helped themselves.

Divers misaffections in the eies, by *Spectacles*; Bashfulness and blushing, by frequent speaking in company, &c.

One example I will propose to shew how much Art and exercise can amend nature. *Demosthenes* could not pronounce R. To help this he rowled little stones under his tongue. He cured his shortness of breath by walking up an hill, and repeating sometimes verses without drawing breath. He strengthened his voice by declaiming near the sea side when she roared. He composed his countenance by a large looking glass. He corrected an unseemly motion he had in lifting up his shoulders, by speaking in a strait pulpir, and hanging a spear with the sharp point downwards. It was a great spirit, that with so many discouragements durst adventure upon such a profession; but greater to go through with it, even in despite of Nature.

## CHAP. IX.

*Of the divers passions, inclinations, and dispositions of Man, and the ways to rectify and order them.*

1. **B**UT that the *Educator* may clearly see his work, and have it, as it were, wholly in his view; I will dig a little deeper; anatomize and lay open the *soul* with its *operations*. Perhaps not so *accurately* and *punctually*, yet as *plainly*, and for *practice* as *usefully*, as I can; regarding not the *curiosity* or *philosophy*, but the *necessity* and *utility* of the knowledge. For he that knows *quid homo potest*, will quickly perceive what his *charges* abilities are, and what his defects; and consequently what the remedies.

2. IN the *Soul* then are two sorts of powers, *Cognoscitive*, for knowledge, *Motive*, for action.

*Knowledge* (omitting *apprehension* as not falling under our consideration) consists in *invention*, *memory*, and *judgment*, of which in their places.

*Action* is in the *Will* (of which we shall not speak) or *Affections*. And these are either *Concupiscible*, or *Irafcible*; and both these are *Passions* or *Inclinations*.

*Passions* are the *natural motions* of the *Soul* towards objects agreeable or disagreeable. Or the motions,

*motions, or effects, which objects pleasing or displeasing immediately cause in the Soul, i. e. what the Soul suffers from its objects immediatly without deliberation. Tho some call Passions only the more irregular and ungoverned actions of the Soul.*

*Inclinations are the frequenter, and customary working according to those passions. And, if meerly according to natural suggestions, they are properly called Inclinations; but if they proceed to excess, and be not bridled and regulated, they become vices. But if regulated by reason or Gods spirit, they are properly Virtues. If by the probity of Nature, without much deliberation, our inclinations work laudably, i. e. as they do when habitually regulated by reason, then are those natural inclinations called natural virtues, or good nature.*

3. By the way take this caution, *That you trust not to those natural virtues, as if they were, or could be, sufficient to make a man habitually and thoroughly virtuous: or, as if he, that acteth according to them, were really and sufficiently virtuous. What Seneca saith of Valour, is true of all the rest. Paucissimos fortes natura procreavit, bona institutione plures reddidit industria.* And this our holy Religion expresseth more plainly, when it distinguisheth between *Grace* and *Nature*; for if *natural* dispositions be not sufficiently virtuous *morally*, neither are *moral* virtues sufficient for obtaining *heavenly* and *spiritual* graces. *Dispositions* indeed they are to virtue, but must themselves also be ordered and directed by *Prudence*: else they will run into many mistakes; *love*, where there is more rea-

reason to *hate*; and *cajole*, where they should *chastise*: they will also *neglect* many actions of virtue, and *run into* many of vice. Nor is it a sufficient excuse for any evil-dispositioned, v. g. an angry person, to say, that he is so *naturally*; for we are to live by *reason* and *grace*, not by *Nature*; nor is it well said of a thief, I am so *naturally*; for to what purpose have you reason?

4. PASSIONS. INCLINATIONS *proper to,*  
*or arising from, them*

1. *Love.* Sweetness, kindness; contrary to insensibleness of good.
2. *Hatred.* Maliciousness, evil-naturedness.
3. *Desire.* Heat or eagerness; contrary to coldness or Indifferency.
4. *Aversion.* Frowardness, peevishness.
5. *Hope.* Courage, boldness; contrary to faintheartedness, cowardliness.
6. *Fear.* Timidity, softness, (contrary to hardiness,) indifferency, laziness, quietness, love of ease, dulness.
7. *Confidence.* Credulity; contrary to distrust.
8. *Despair.* Impatience; contrary to patience, longanimity.
9. *Joy.* Cheerfulness; contrary to sadness.
10. *Sorrow.* Melancholy, saturnineness: contrary to mirth, jovialness.
11. *Acknowledgment.* Gratitude, generosity; contrary to ingratitude.
12. *Wrath or choler.* Roughness, harshness, morosity, contrary to meekness.
- Anger.* Promptness, briskness, rashness, revenge.
- Pride.* Haughtiness, swelling.
13. *Shame.* Modesty, bashfulness.
14. *Impudence.* Hastiness, impertinency.
15. *Repon-*

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15. *Repentance.* Flexibility; contrary to obstinateness.
16. *Piety.* Tenderness, mercifulness; contrary to hardheartedness, cruelty.
17. *Envy.* Malice.
18. *Emulation.* Activeness.
19. *Indignation.* Vehemency.
20. *Reverence.* Humility.
21. *Contempt.* Surliness, disdain; scorn, insolence.
22. *Love of Women.* Amorousness, uxoriousness.
23. *Jealousy.* Suspiciousness, doubtfulness, suspense, misinterpretation.

IT is to be noted, that many times a man *worketh contrary to his natural Inclinations*; because the *Inclinations* follow the *cognoscence* of the Soul: and it happens frequently, that a violent and strong apprehension may be formed on a suddain, contrary to what is usual: As the sound of Drums, Trumpets, Shouts, Examples, &c. may put such apprehensions into a *Coward*, as may make him *valiant*; and on the contrary weariness, darkness, rumors, sombre and dismal accidents, &c. may intimidate a valiant man. Wherefore it is great *rashness* to judge of any mans inclination by any particular action; or to think that every man must work, as he is inclined. Again; *Passions* having their force, because reason and the commanding part of the Soul doth not restrain and bridle them; it seems that *Inclinations* are best discerned when they are most at liberty: as *Childrens* at their play; when they think not of dissembling, or restraining them. And 2. that they, who command not one passion, are also obedient to others;

and that he, who is one way passionate, is likely to be so in *all*, or *any*. And 3. that the *Educator*, seeing the inclination of his charge, may moderate, change, and govern, it, as it shall be convenient; and that by changing objects, and apprehensions; but chiefly by shewing him the good or bad of that, or the contrary, that is, by rationally persuading him to submit it to reason.

5. *THESE Inclinations* are but as the Elements and principles of our *dispositions* and *humors*: which are made up of many of these (Man as all other Creatures being *de-de-compositum*) and these in several degrees and predominances; and these also mingled and tempered with the difference of knowledge or apprehension. And by the way, upon these grounds, I perswade my self it would not be difficult to enumerate *all*, or *the greatest part* of *our actions*, and *the causes and order* of them; which is a piece of knowledge the most conducing to the well menaging of our selves that can be; for the variety of passions, inclinations, and dispositions is the cause of all human business and affairs in the whole World. From the mingling of Inclinations, and apprehensions, arise those infinite sorts and varieties of (as the *French* and *Spaniards* call them) *Wits*; we term them *Dispositions*. The chiefest I have observed, I will here set down, for an *essay* and *sampler*, to direct those, who have more leisure, to add to them according to their experience. And it would be a good work to *characterize* them so vively, that men (at least such as are *extravagant*) may see themselves as in a glass:

glass; and discovering their imperfections, amend and alter them. In general some *dispositions* are *bad*, others *good*. *Bad* are such as these.

1. Such as want wit, dead, stupid, senseless, heavy, dull, forgetful, sottish, not able to apply themselves to any thing, yet are crafty, and deceitful; these are miserable

2. Idle, sensual, slothful, gluttons, without memory or care, cat-witted, dissolute, foolish, impertinent, obstinate, untractable.

3. Weak, base, low, tearful, irresolute, soft, troubled, mazed, confused, empty, open, bashful, sheepish, sneaking, low-spirited, yet many times crafty and malicious; these easily become a prey to low and mean companions.

4. Vain, giddy, harebrain'd, bird-witted, such as employ their thoughts in things of no value, volatile, desultory, skipping from place to place, neglectful, haters of thinking, inconsiderate, heeding nothing after it is out of their hands. Fantastical, restless, light-headed, crack-brain'd, carried away with every new object, never considering what is best; unconstant, impatient, changeable; that work without affection or delight, doing what they must to make an end, rather than to do it well.

5. Curious, scornful, mockers, jeerers, taunters, abusive, reproachful, tattlers, charlatans, who upon all occasions are ready to publish all they know to the prejudice of another; delighting in making debates and mischief, enemies of God and charity, breeders of all petit factions, news-brokers.

6. Buffoons, ridiculous, flatterers, apes, rimers, players, wits, airy, light, foolish.

7. Proud,

7. Proud, pretenders, pedantick, vain-glorious, formal.

8. Contentious, litigious, quarrellsome, blustering, cowardly, hectors, froward, perverse, disloyal, treacherous, envious.

9. Ambitious, arrogant, fierce, rash, impudent, violent.

10. Crafty, sly, double, malicious, cheats, versuti, and who can change their shape, mine, and discourse, according to their advantage.

11. Covetous, sordid.

12. Of angry persons some are sour, harsh, ill to please, sturdy, sullen, intractable, unadvisable (a disposition mixed up of pride and melancholy) peevish, fixed upon the worst, morose (a delicate sort of wasps) who are offended if every thing be not done the best way, *i. e.* as they would have it. Some mens anger vapoureth away in words, clamor, scolding, reviling, railing, threatening. Others say little, but lay up revenge against an opportunity: this is incident to superiors, who conceive it below them to quarrel, and who think themselves despised, if every thing is not conformed to their will. Others neither chide nor revenge, but turn their wrath upon themselves, as melancholic men do. I pity these, for they have already the reward of their peaceable wrath: who have a pleasure in their torment, and a kind of satisfaction in their most agreeable discontent. But it were better for them to chide even without reason, then store up this sooty humor, which corrodes body and soul.

*Some are quickly angry, and quickly pacified, hastily.  
Some are quickly angry, and difficultly pacified.*

*Some*



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*Some difficultly angry, and difficultly pacified.*

*Some difficultly angry, and easily pacified.* The disposition of God himself.

13. Pragmatical, prating, impertinent, giving judgment in every business without a fee, without asking, in every mans company unwelcome.

14. Mad, wild, furious, brutish, untamed, terrible, pertinacious, cruel, impious, devilish, cross, precipitious, despitetul, revengeful, tyrannical.

15. Ill-natured, solipsi, valuing themselves only, their own judgment and interest, deceitful.

16. Melancholick, jealous, suspicious, discontented, interpreting every thing in the worst sense; and every displeasure to be content, affront; and all men to be against, and enemies to, him.

17. Extravagant, Heteroclites, Alchymistical or blessed-stone-men, Astrologues, Diviners, passionate lovers, Romantick.

*Good dispositions also are of several sorts.*

1. Subtile, sharp, piercing, ready, vigilant, attentive to business, sagacious.

2. Argute, acute, quick in giving answers and reparties, resolving doubts and speculative questions, inventive.

3. Facetious, merry, cheerful, gay, jovial, *εὐφράνεται*.

4. Wise, prudent, judicious, that examine things to the bottom, able to discern and judge of things alike, sage, grave, practical, experienced, that know opportunity.

5. Free, noble, generous, bountiful, meek, peaceable, quiet, moderate, magnificent.

6. Bold, resolute, free in reprehending others, and

& speaking their own minds, back'd with reason, hardy in difficult enterprises, brave, warlike, valiant, sensible of honour.

7. Stable, magnanimous, constant, patient in adversities, and businessles.

8. Industrious, thinking, ingenious, universal.

9. Religious and devout.

There is also great mixture and composition of these, sometimes contraries seeming equally eminent in the same person. *Procopius* saith of *Justinian*, *Juxta malignus erat & deceptu facilis, cujus ingenium pravum & fatuum dixeris. Dissimulabat ipse fraudibus omnium expositus. Temperamentum insolitum, cum ex contrariis constet. Inconstans amicis, inimicis inexorabilis; avarus, contentiosus, novarum rerum cupidus; ad scelera facilis, ad optima nullis suasionibus moveri poterat.* Yet is not this temper so unusual as *Procopius* supposeth. For most men mistake a vice for a seemingly-like, but really-contrary, virtue. As pride for greatness of spirit; hectorisme for valour; cunning for wisdom; which are really contraries. And indeed concerning young Men, and all others (as Women, persons ill-educated, &c.) who follow their present apprehensions and impetus, without much considering their actions, or rectifying their inclinations by reason, it is oftentimes hard to discern whether they be virtuous, or vicious; which is not so concerning those who are habituated: for then all virtues go together, as well as all vices. And those constellations are easily discovered by their own light. But natural virtues are often accompanied with such natural vices as are habitually contrary. As meekness is often joined with slothfulness, and then it proceeds from want of spirit and apprehension.

prehension. Whereas *habitual* or *acquisite* meekness hath perhaps an inclination to sloth, but hath mortified and bridled it. And every virtue appeareth and sheweth itself, when necessity or fitting occasion requires it. So *gravity* in a child, and those who being old are yet children in understanding, is accompanied with *dulness*, formality, pride, and censoriousness: because it proceeds from want of mettle, not from choice; and seeks to justify and shrow'd that defect by finding fault with others. Whereas true and laudable *gravity* is opposed only to *levity* and *folly*. So natural *civility* and *courtesy* is joined with *effeminacy*; *severity* with *implacability*, and the like.

6. CLIMATES also, and divers other *accidents*, produce various inclinations; not that any Country produceth only one inclination, but only more of one then another. So *all of one age* are not alike inclined, tho *most* of them are; and more in *youth* then age, because the manners are then *least artificial*. I will set down therefore, and because most to our purpose, *the inclinations of youth*; that the *Educator* may in some measure be able to judge, which are imperfections of the *Age*, and therefore like to fall off when his charge arrives to *maturity*. Only this caution ought to be observ'd; that he *honor* or *encourage* not his charge in any of them, for that is to persuade him *to be a child alwaies*. And 2ly that, if he be in any of them *exorbitant*, the fault then seems to be of the *person*, not of the *age*; which happens very frequently: and therefore requires more care, and a more early and efficacious remedy in the eradications.

Young

Young men then, being guided by *sense, nature* and *passion*, not *reason, experience* or *discretion*, are *inconstant* and unsettled. For the sense being easily tired with the enjoyment of its object, and the Soul (being made for something better) not finding satisfaction in things sensible, they conceive a *fastidiousness of the present*, and a *desire to change*: and this is *necessary* for their condition, that they may not obstinately and fixedly resist (as old men commonly do) the introducing of such *habits* as are necessary to the perfecting their faculties, and making them happy. For tho' their passions be eager, and sensuality predominant, yet their resistance is strongest at the beginning, afterwards they with patience are brought off; their natural inconstancy suggesting advantages to the Director. For their present thoughts being vented, they are at long running, as a fish when wearied, brought tamely to your hand: therefore also you may *hope well* of most of them, but be *confident* of none. Hence also it cometh that with less reluctancy they embrace such *knowledges* as do not *thwart their pleasures*, and senses, but of *morality* and prudence they are less capable; and that in sickness when sensuality fails, they are easily wrought upon. Therefore also are they *open*, and *free*, easily discovering their thoughts and inclinations. *Eager*, also, *hasty*, *unadvised*, suddenly resolving, and as violently pursuing what they resolve for a little time. *Quicquid volunt valde volunt*. *Stomachful* also, as not tamed by adversity or necessity. They are also *taken with shews*, gallantry in cloathing, &c. desirous of what they see, and weary of what they possess: *ambitious*

to do what they cannot, or should not, but neglectful of what they ought and can. Therefore gladly would they be *learned*, but *not study*; be *excellent*, but *not take pains*: consequently *expensive*, easily seduced, negligent, careless, tearless, forgetful, improvident and credulous: *Desirous of honor*, and making a shew of excelling in beauty, clothes, &c. of getting the victory at play and gaming, yet valuing honour more than gain; *wanting experience* they are *angry*, fierce, enemies of thinking and consideration, and therefore rather affecting bodily exercises, at which they labour and sweat without measure. *Full of hope also*, catching at appearance, gay, merry, laughers, modest, bashful (because ignorant), pittiful, loving their companions and follies more than riches; the want whereof they lament not, because they *know not* their value; therefore *not looking beyond the present*, nor avoiding ill consequences. *Imitative also*; for the Soul, being a blank paper, and naturally desiring to be furnished, greedily imbibes what it sees before it; and this is that *faculty*, with which God indued them on purpose that they may learn, and advance in knowledge and wisdom. Children speak nothing but what they here, and do nothing but what they see: hence they are generally addicted to designing, acting, &c.

SUCH then being the conditions of *young persons*; those who have the *contrary* are to be feared and well look'd after; especially the *sy*, reserved, close, who are also commonly *cunning* and *malicious*. For this reservedness proceeds either from *pride*, conceit of their own abilities

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and unwillingness to be taught; or from *evil designs*: for who strives to conceal what he cares not who knows? or from *jealousy*, that other persons counsel them not for the best. These do usually guide themselves by words that seem to them accidentally spoken, whereby they are easily ensnared and ruin'd. For *no man* being able to bear the burden of his own thoughts, and these having no friend or confident, they have no other course to steer. They will with all patience hear your advice and reprehension, when they are resolved nothing shall work upon, or alter, their purposes. Sometimes they will take notice of so much as serves to their own designs, and misinterpret and detort what you say, even contrary to your intention. These persons are commonly seized by flatterers, mistresses, or at best fall into low and mean courses. It is difficult to *cure his malady*; yet ere they know their strength, threats and punishment do them good: or *accidental recommendation* of such to their conversation, who may humor them by counterfeiting the same inclinations, and complying with them, till by little and little they can shew them the great advantage of freedom and openness.

It hath bin also the observation of learned men, that the *sad, melancholick and querulous* hardly advance to any great proficiency. *Præcipue vitentur tristes, & omnia deplorantes, quibus nulla non causa in querelas placet.* Sen. *Neque illum tristem semperque demissum sperare possum erecta circa studia mentis fore.* Quint. Querulousness often proceeds from some inward debility of body, as sharp humors, mal-conformation of some part, or the like.

IMPUDENCE is commonly a forerunner of *debauchery*, violence, contempt of Laws; also of *heedlessness*, forgetfulness, slowness of learning and wildom. *Confidence* is the *medium* betwixt it and bashfulness. 'Tis observed in the life of *Emanuel Philibert* Duke of *Savoy*, that when a Child, he had the confidence to speak to any person, as he did to *Charles V.* that great Emperor; but, if what he said was not approved, he pressed it not, nor was offended when denied; which seems indeed to be the true notion of *Modesty* and *Confidence*; to express his mind freely, yet entirely submitting himself to the judgment of his Superiors.

BASHFULNESS on the contrary is an *evil weed*, but *sign* of a fruitful and *good indoles*. Care must be had, that in the weeding it we extirpate not modesty. A *bashful man* is not his own master, nor useth his own judgment, but is over-awed by other boldness; and the *more impudent* have *more power* over him. 'Tis also an *evil guardian of youth*, betraying it, contrary to its own desire and inclination, to the worst men, who hurry it to evil actions and places. How many have lost their estates, honors and lives, because they were *ashamed to distrust*? A man invites you to drink, to game, to rob, to be bound for him: cast off that foolish modesty, *deny him*. An impudent flatterer comes to eat upon you, he begs an horse, a ring, a garment; give to the *deserver*, not the *beggar*. Some are so bashful, as not to send for a *good Physician*, or chuse a *good Lawyer* or *Governor*, because they are acquainted with a *worse*. Begin betimes to break this fault in small matters,

exert your liberty and judgment in denying to drink, to accept a recommendation, to lend money, to admire every one you hear praised. And be constant, not overcome with *importunity*, another sort of *impudence*.

7. THERE are two *Dispositions* most incident to young Persons of *Quality*, because they most resemble greatness of spirit, tho in truth as much opposite to it as a *Dropsy* to *health*: of which I shall speak somewhat more copiously. These are *Anger* and *Pride*: The one is the counterfeit of courage, the other of *Magnanimity*.

1. AN *angry Inclination* in children discovers it self either by *pettishness*, *peevishness*, *hastiness*, &c. or by *surlinefs* and *jullenness*. Tho all in youth of mettle are *prompt* and seem to be *angry* naturally, yet doth that shew it self in *briskness* and *cheerfulness*, this in *frowardness* and *incorrigibility*. If this evil weed grow up with them in age, and they be not broken of it betimes; it makes them follow their own *impetus*, despise counsel of friends, and authority of Superiors; *Eripi sibi suum judicium, etsi prævum, non sinunt*; they defend and *bag* their error, and had rather continue in it, then change, or repent by others advice. Also because they are *inconsiderate* and *furious*, they pursue their purposes good or bad with great force and concernment; and therefore take not the aptest and most rational means to obtain them. (For *reason* judgeth what is fit and just, *anger* useth that as fit which it judgeth to be such; which makes many good *Hunters*, for we are not  
angry



angry with Beasts, few good *Soldiers*.) Hence it comes that *angry men are unwary*, easily deceived; not *open* and *plain*, but *exposed* to them, who are willing to take advantage. *apt* also to *judge evil*, and hate other men upon slight occasions; therefore are they not fit for *friendship*: also *uneven*, and *unequal* in their conversation; many times also *inexorable*, unsociable, and tyrannical: and their discourses run much upon oaths and curses. Many are the *causes of angeriness*; sometimes a *choleric humor*, from their nativity or adventitious; so we see families very subject to it; but most commonly it proceeds from *weakness of judgment*. And generally the more impotent, the subjecter to it; as children, women, aged, sickly, in adversity, or such as are other-ways also passionate. So we are *more testy and angry* when weary, when watched, or any other trouble upon us, as a *thorn in a finger breeds a fever in the whole body*. Some are *angry out of choice*, thinking it a piece of *grandezza*, and that it makes them feared and respected. Others by an *evil custom*, being by their Parents or Educators indulged their own wills; who at first not suffering others to contradict them, at length neither dare *they themselves*.

BECAUSE this *passion* admits *no counsel*, as other passions do; but is, as when a man *sets his own house on fire*, all full of tumult and confusion, that no orders can be heard or obeyed; it is difficultly cured. In age it is remedied either by *afflictions* and *crosses*, which *Providence* bestows upon such persons as he loves, or by *prudent considerations*; such as these. Be-

cause it springs commonly from *small matters*, a word, a jest, a taunt, a neglect; *endeavour to pass by*, pardon, and get quit of the *occasions*; *examine* no faults too curiously; *chaw not* nor reflect upon them; *argue* not, nor consider what other men will think or say; for that blows and kindles the flame. Neither *desire great, much, difficult* or *rare* things; nor desire *vehemently*; be as indifferent to all things as is possible; and make use of *common* things, rather then *appropriate* them to your self; that I and *MINE* are great sticklers for anger. When *you are in a fit*, reflect upon your self and your inner constitution; see how the whole frame is disordered (it is a passion even in the external as *deformed* as *dangerous*) and either *conquer* it (which after you have done sometimes, the victory to a vigilant person is much easier) or at least *defer* what your passion prompts you to do; for whatever is done in anger, may also be done with judgment. For *discretion* saith not, do not punish a faulty Servant, but do it prudently. Some endeavour to *suppress* and quench it by violence, but then it is apt to *ferment* either into melancholy, or malice, and envy.

THE *Education* also of *choleric persons* is not less difficult, except they be menaged when *very young*; for then their humor may be broken by force and punishment; but when they begin to understand their strength, fair means must be used, for fear of breaking also their *spirit*; and while we cure the *angry man*, we make him *soft* and *'lazy*. For this *passion*, and *spirit*, are many times so twisted together, that  
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it is difficult to distinguish the actions of one from those of the other; and consequently to pluck up one without destroying the other. It is in vain to admonish or reprehend when the passion is violent; for at best 'tis but as burning feathers under the nose of one in a fit of the falling sickness; which may perhaps raise him up, but cannot cure him. But when he is sober, furnish him with good remedies and considerations against a time of necessity; as men do when they fear a Siege, and expect no relief from abroad. Or check it with another passion, as with shame, or fear, or joy. Indeed cheerfulness and moderate pleasure clear up the spirits: and tho sadness and anger differ, yet are they much alike in their causes, and the same medicines are good for both.

2. **P R I D E** is many times grafted upon anger: and is so like to it, that it is not easy to discern which operations proceed from which cause. It is grounded in an error of the understanding, i. e. a vain and false opinion of his own excellency above others, and above the truth. In youth it discovers it self by contempt of others, ingratitude, injuriousness; accepting all honor, respect, and officiousness as due and deserv'd, but paying none: therefore conversing more willingly with inferiors, and domineering over them also; neither is a proud man familiar or friendly to any but flatterers, to whom he easily becomes a prey. For of all human actions, pride seldomest obtains its end; for aiming at honour and reputation it reaps contempt and derision from all sober persons; instead whereof he embraceth the lies and flatteries of such as thereby

thereby gain and menage him. His care is not to *do well*, but to *seem* so; and therefore he is *ashamed to confess a fault*, error, ignorance, or inferiority; to learn or be taught; to be chid or corrected. Instead of amendment he is sullen and dogged. He is seldom free from *envy*, and therefore *impatiently bears the praises of another*, especially his equal; but he swells, looks big, struts, vapors, and boasts to shew what he thinks himself to be: he is *displeased*, hateth and revengeth, if not treated according to his merit. *Comparing himself with others* 'tis to his own advantage; looking only upon their *errors*, and aggrandizing them into faults and *vices*: but upon his own *virtues*, which are all *heroical*. Especially prying into the *actions of Superiors*, whom he imagines to usurp upon him, who deserves and can menage all things, better than they. Therefore if in power, he *becomes imperious*, tyrannical, opiniastre, impatient, if every thing correspond not to his desires: but if he *fall into misery*, as commonly such do (being more exposed to it by reason of their high valuing of themselves) he is low, vile, cowardly, and dejected. His great badge is *singularity*, and his discours runs much upon *I, me, mine*, &c. This being a fault of the mind, and not radicated in the temper of the body, is reduced to equanimity, by *mortification* of his own conceits and fancies; either by *punishments*, by *reason* and good counsel, or *conversing much with strangers*: or by the *method taken by God Almighty* to humble him by others resisting, despising, and crossing, him.

8. I have not observed that any *Physiognomical signs are infallible*: not, tho many of them concur in the same *indication*; and tho many famous Authors and Proverbs in all Languages seem to authenticate them. For indeed the *temperature of the body* seems no otherwise to be the *cause of the actions of the soul* or person, then as the *temper of the Axe* is the *cause of cutting*; to which many other things as figure, weight, motion, &c. are required as well as it; and yet altogether are but the *instrument of the man*, who by greater strength, dexterity, &c. can work better with another sort of a worse tool, and can make *one advantage remedy another disadvantage*. We see also that *study and experience*, give more force to the soul, then any disposition whatsoever of the body; even as temperance, labour, &c. make the body more obedient: all which are great *testimonies of the Souls spirituality*. 'Tis commonly set down by Authors, that *tall and strong men* are of *small understanding* and courage: that it is a *sign of wit*, to have a *curious taste*, and delicate stomach (which indeed proceeds sometimes from the weakness of that faculty by too much intensitive study) and many such like: which is in vain to repeat; since it is not difficult to shew that some of *contrary dispositions* have the *same signs*; and of *contrary signs*, v. g. to *ingenuity*, are yet *ingenious*. Seneca saith of *Clarus* ep. 66. *Inique se gessit natura, & talem animum male collocavit: aut fortasse voluit hoc ipsum ostendere, posse ingenium fortissimum ac beatissimum sub qualibet cute latere. Et videtur in exemplum editus, non deformitate corporis sedari animam.* The like

like is verified of the President *Pedro Gasca*, that recovered to the King of Spain, *Pera* almost wholly revolted: and of many more in our memory. Yet thus much I willingly grant, that the *passions* discover themselves almost inevitably by the *countenance*; because they, being sudain and *violent mutations* of the Soul, cause the like also in the *spirits*; which shew themselves *through the skin*: or in the motions also of the *exterior members*. But it is not so with the *inclinations* and *dispositions*, which are by our own industry and habituations turned now into natural: and impress no such violent or extraordinary motions in any part, either of *spirits*, or body.

9 MORE trust is to be had to such other *signs*, as seem to be the *flowers*, which precede and pretend some smell of the *fruit* it self. These then *promise virtue*; modesty, obedience, advisableness, compassionateness, loving virtue in others, and consorting with such, cheerfulness, aptness to friendship, impatience till reconciled to any he offended, mildness, humility. Those who are apt to *shed tears*, are of a softer and lovinger disposition, as those who cry and shed no tears, prove commonly stubborn. Signs of *nobleness* and *generosity* are, to confess a fault rather than tell a ly, or frame a cobweb excuse; to be *ashamed* to be overcome in any laudible study or exercise; *not* to be *angry* when justly reprov'd, or corrected, (*moneri posse, ac velle, summa virtus est*; ) to do *more* for honor then reward; *not* to be easily *discouraged* or despond, but to be more sprightly;

ly; to *desire difficult* employments; to *pass* by small offences; *not* to *deride* others defects; to be *more ready* to excuse then aggravate faults of his Companions; lastly, to be *grateful*, especially to his Masters, Teachers, and Servants. Signes of a *capacity for sciences*, are, *attention* to what he goes about; *demanding* the reason of things. [By the way asking questions very much discovers the ingeny of a child: for to ask many is a sign of curiosity and wit; to ask vain and impertinent ones, or the same over again, or not to stay for an answer, of folly and inconsiderateness; material and pertinent ones, of judgment and discretion.] *WHY* is the great question of *knowledge*; *not* to be *satisfied* with a slight answer; *sagacity*, and much thinking; *not talkative*, but reflecting inwardly, meditating with, and entertaining himself. *Primum argumentum compositæ mentis, posse consistere, & secum morari.* Good imitation of what he sees. If he have so much *confidence* of his parts, as to hope with industry to conquer every thing, but without labour to do nothing well; if he have a strong faithful *memory* for things, tho not for words; if a *rational*, methodical, and regular understanding. As *Democritus* seeing *Protagoras*, when a youth, to bind up a faggot orderly, and to the best advantage, conceived him fit to be a Scholar. And *Cimabue* rationally conceived great hopes of *Giotto Bondone*, when being a poor boy and keeping his Fathers sheep he saw him designing one of them upon a brick. Afterwards he became the restorer of that whole art, and the famousst man of his age. A child that *delights*

*in tormenting, and vexing either Beasts or Men (as the daughter of Caligula, that let her nails grow to scratch her companions and play-fellows) is of an evil, perfidious, and bestial nature.*

DELIGHTING in gallantry commonly portends lowness and weakness of spirit, as have those Women, who have nothing but their outside to entitle them to humanity. But *slovenliness*, if it proceeds from negligence, i. e. if he be careful in other things, especially of concernment, is a very ill sign: *ad morem distincti vivere Natta*. But if from particular neglect of delicateness, as too low and mean, 'tis a good sign, *cave tibi à male præcincto puero*. A sign of timorousness and effeminacy is to indulge divers fancies, and to pretend to see imaginations and spectra (things which valiant men are seldom troubled withal) as also to pretend antipathy to divers sorts of meats; &c. and timorousness is the prologue to craft and dissimulation. *Unseasonable gravity* many times indicates slowness to sciences, negligence, and weak memory. *Quickness of wit* is in danger to usher in pride, contempt, abuse of others, and neglect of study. *Acuteness and sagacity* is often accompanied with anger and precipitousness. Such also, if Students, are apt to fall into needless curiosities, factions and heresies. For they search not to the bottom; but having principles think to work out the rest by the dexterity of their wits. *Vain-gloriousness* is alwaies subject to flatterers. Distinguish between *softness* and *meekness*: the more soft the less understanding, the more meek, the greater.



greater generosity and nobleness of spirit: a soft man hath no anger or gall, a meek man bridles and masters it. *Huffing* and swagging (like bottled drink) commonly shews want of spirit, for it is but froth that makes that noise, and presently such becomes vapid, and distastful.

10. WE must take heed of thinking any of these imperfections or faults *incurable*, because according to a *natural* inclination: or if a child be not exactly such a one as we would have him, that he must be treated as the *Brachmans* did their children, whose indoles they disliked, abandon them in the Woods to the wild Beasts; or as the Inhabitants of *Madagascar*; who expose all their Children born upon a Friday. *Turpiter desperatur quicquid fieri potest*, saith *Quintilian*. *Illud desperandum est posse nos casu bonam mentem influere: laborandum est: Et ut verum dicam, ne labor quidem magnus est; si modo animum formare incipimus, antequam durescat pravitas ejus. Sed nec indurata despero. Nihil est, quod non expugnet pertinax opera, Et intenta ac diligens cura.* Sen, ep, 50. Let the industrious and skilful educator make many trials and divers experiments, as Physicians do, before they give a determinate prognostic.

Now, of *cures* some are general. As 1. to make them *know* their infirmity, and that it is an infirmity; and 2. that they *be willing* to be cured. For it is not as in corporeal diseases, when the body is necessitated, by connexion of causes, to undergo and suffer the malady incumbent. But here the Soul is in its own pow-

er, subject to it self only and its own will, and that directed by the understanding. Wherefore the first step to a cure, is to *convince* by reason *that they do ill*, i. e. to acknowledge their disease; the desire to have it cured follows naturally. So that it is in the power of *reason* to rule absolutely over the affections and dispositions of the Soul. But because *reason* sometimes is *misled*, or obstinately *mistaken*; Almighty God hath given us his holy Religion, and his spirit, to govern reason also, and render every thought obedient to *Faith*. So that in *Religion* lies the universal and never failing remedy of all the evils of the Soul. But many times particular and topical ones are also to be applied. A Child, when he begins to go, refuseth immediatly to be assisted; So when the will begins to follow its own choice, it then also begins to scorn a guide; the appetite of *liberty* being stronger then that of security. Great indutry therefore and discretion is requisite to turn it the best way; endeavouring, as Physicians, to *introduce the contrary* of what is amiss, and supply what is defective; to *coerce* and discountenance the bold and impertinent; to *encourage* the soft and modest: *severe* to the merry, *cheerful* to the melancholic. Waken the *taciturn* with questions, and silence the *loquacions* with baffling fallacies. Bridle the too *forward* and eager, and spur up the *lazy* and slothful.

II. SOME there are, who are *lazy and unindustrious to study*, yet very active and *sprightly in bodily exercises*; these many times are fitter for other employments then learning. Others  
are

are to all purposes *slow* and *sawntering*, and these are to be cured with bodily labour. First make them *play, run, leap, &c.* afterwards bring them to study. For there seems to be a moisture clogging their spirit, which must be first shaken off: for if they be indulged they will become more sleepy, even till chang'd into *dormice*. Then *never let them want work*, yet not much at a time, but be careful that what you command them be sedulously performed. There are also who are *pettish, peevish, hard to please*, and are alwaies lean, maigre, and consumptive: which proceeds from a sharp, thin humor, easily exasperated, and to such a degree as may be very prejudicial. It is best therefore to deal with those *gently* and *smoothly* (the default being more in the body then the mind) and not put them upon crabbed, intricate, vexatious, or intensitive studies; nor be too *rigorous* in exacting an account of them. It would be worth labor to try whether such *medicines*, as dulcify the blood, would not profit them. Like to these are they who seem *rough, harsh, regardless of civility and not easily mingling conversation*. These, (if not such in extremity) when mellowed by experience, *prove better then the complaisant* and amicable. Keep this sour disposition to study, virtue, and knowledge; and tho he grumble and repine, be content so as he doth his work; and he is *in less danger of temptation*, becomes more solidly virtuous, and lasts much the longer. As the wine, which pleaseth in the *Cuvee*, must be drunk in the *must*. They are also *fitter for friendship* then the compliant; for these are equal to all, and the greatest interest can be gain'd in them is but *civility*; the other *chuse*

their company, and fix upon the best. This *Journeys* proceeds ordinarily from a brisker and fiercer spirit, not willing to go in the ordinary route, nor follow the tract of those he undervalues; but loves the *generous taste of liberty*. Whereas the *soft wax*, that melts with every ones fingers, *keeps no impression*. But if this *hardness be extream*, and increase with age; consider whether it grow from *pride*, and then the root is to be digged up; or from *natural inclination*; and then let him frequent facetious and merry company, let him converse with *Strangers*, with whom he must stand upon his guard. *Womens* acquaintance also, if discreet persons, is not ill for this disease. With the *froward* and *perverse* begin to use severity betimes, and master him before he know his own strength. Let him not be *humored or gain by his sturdiness*; but let him know by experience, that his tricks are not only *undecent*, but vain also and *uneffectual*. Imitate God *Almighty*, who to the *meek* sheweth himself *gentle*; but to the *perverse, froward*: that he may humble the high looks and thoughts of the proud. For indeed this *fullen humor*, which against all reason will be guided only by its own opinions, and will brook no contradiction, is the effect of the greatest *pride*; and is too frequently found in Persons of quality, when cockered by Parents, or flattered by Servants. When they are Children, *rough usage* is good for them, but afterwards it irritates them the more. Then if *sober reasoning* open not their eyes, they must be (as wild Trees) often transplanted and removed into strange company. For where unacquainted they dare not shew their humor; especially before

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fore such as will not brook their impertinencies, but answer them with laughter, scorn, or somewhat more severe. Indeed generally all *bad dispositions* are reclaimed by conversation, and the example of other persons, especially such as are eminent in the virtue you would produce. *Afflictions* also have a wonderful force, which are discreetly to be managed by the *Educator*, for then the humors are ripe for purgation.

## CHAP. X.

*Of parts or capacities in general;  
and of their diversity; and how  
to be ordered and  
rectified.*

**H**ITHERTO we have spoken of *Dispositions* in order to the *regulation of life and manners*. In the next place we must treat of what concerns *Knowledge and Science*. And in order to this we must resume; that there are *three faculties* (of which we shall speak by and by more copiously) naturally implanted in us, *Wit, Judgment, and Memory*. Concerning which that you may the better understand my intention, I will set down the most common and usual differences of *capacities*. And first take notice, that the goodness of *Wit* is seen in, first quick *apprehending* what is proposed: and alty ready, pertinent, and copious *invention*. A *Memory* then is counted excellent, when it quickly embraceth, and long retaineth, what is committed to it. And that *Judgment* is commended, which subtilly compareth, and accurately discerns between things that are like. Next that of *Wits*, some are *ordinary*, others *extraordinary*. Extraordinary, such are:

1. *IMAGINATIVE persons*, who 1. either have their fancy so *volatil and skipping* from one thing to another, that they cannot fix long upon

upon any one subject. Sometimes this proceeds from levity and impatience of the labor of thinking (*non est enim minor lassitudo animi quam corporis, sed occultior,*) sometimes from *Melanckoly*. And such a degree there is of this, as is incurable but only by Medicine, that is frenzy and madness. Or 2ly who have *great and ready variety of fancies or suggestions, but little of Judgment*. Even as Cisterns, whereinto the water continually flows, are never clear. These catch at, and sit down with, their fullest apprehensions without weighing or considering the contrary; and are called *Phantastical*. The best way to cure both these is to fix them, by setting them to *Mathematicks*, Geometry especially, where they are not suffered to tast a second dish, till they have perfectly digested the former; and by *employing their memory*. *Disputations* also in public are very profitable.

2. *PRECOCIOUS persons*, whom the Proverb hath branded to be of *small duration*. Perhaps because these *fine Tempers* are usually less strong and durable, their spirits either exhaling and spending, or fixing and thickning. So that like corn upon strong ground, they spring up upon a suddain, shew all they can do, are in admiration for their forwardness; but wanting root, they bring forth yellow, and emty eares before the harvest, and so vanish. Thus *Hermogenes* the Orator was heard with admiration at 12. years old, at 24. with laughter. Yet by the good leave of the Proverb, I have not seen many of *precocious* parts, except by their own or Educators fault, miscarry. For many times it happens that those persons, seeing their ad-  
vantage

vantage in the race above their companions, slacken their speed, betaking themselves to pleasure and idleness; or as they say of *Rablais*, who not finding his good parts and serious studies encouraged according to his expectation, abandoned himself to *buffoonery*. These *pregnant wits*, being much courted for their *plausible* conversation, endanger their ruin from those, who pretend to woo their friendship. It would be better for them to consider, that they are not matched only with those who started at the same time with them, but with those also who had advantage; and that he is to be crowned, not who doth *as well as others*, but *as well as he can*. But because of the prejudice most men have against *precociousness*, it will not be amiss to shew some late examples of those who begun betimes, have proved admirable, and lasted a long while. The great *Card. Bellarmine*, whilst at School, interpreted publicly *Cicero's* Oration *pro Milone*; at 16. began to preach, and openly read the grounds of Divinity. *Card. du Perron* read over the *Almagest* of *Ptolemy* in 13. days before he was 18. years old. *Torquato Tasso* spoke plain at 6. months old; at 3. years went to School; at seven he understood Latin and Greek, and made Verses; before 12. he finished his Cours of Rethoric, Poetry, Logic, and Ethics; at 17. he received his degree in Philosophy, Laws, and Divinity; and then printed his *Rinaldo*. And tho' of prodigious natural parts, yet the writer of his life observes, that he writ (his Poems especially) by the force of indefatigable study, rather then vivacity of wit, or fruitfulness of invention; which rendred them admirable; for he



he began there where others would have ended. *Augustus Caesar* at 19. years old, contrary to the advice of his Friends, put himself upon the menagement of affairs, claimed, and entred upon, the inheritance and succession to his great Uncle *Julius*. So did *Cosmo* (the great *Cosmo*) *Medici*, at 17. years old, contrary also to the counsel of his kindred, take upon him the government of the Republic of *Florence*, after the murder of his cousin Duke *Alexander*. By the bye also 'tis observed, that to both of these the first day of *August* was fortunate; to the one for the Battle at *Actium*, to the other for the two victories over the two *Strozzy*, Father and Son. *Vesalius* began when a Child to cut up Mice and Rats; *Mich. Angelo* to draw Figures; *Galen* to compose Medicines. *Jo. Picus* Earl of *Mirandula* outwent his Teachers, nor could they propose any thing to him, which he did not immediatly apprehend; and the 900. *conclusions*, which he proposed to defend against all opposers. under 20. years, of age, shew what he was, and he never retired till his death. *Jos. Scaliger* saith of himself, that all the time he lived with his Father in his youth, he every day *declamed*, and before 17. years old made his Tragedy *Oedipus*. Besides many other particulars which he reciteth in the life of his Father. To *Vid. Fab. Pibrac* then not 20. years old, the great *Alciati* in his public Lectures acknowledged the solution of many great difficulties in the civil Law. *Grotius* at 8. years old made Verses, and performed his public exercises in Philosophy; before 15. he put forth his Comment upon *Martianus Capella*. At 16. he pleaded causes. At 17. he put forth his Comment upon *Aratus*. *Lipsius* writ his books *Variarum*

*viarum Lectionum* at 18. years old. *Ingenium habuit docile, & omnium capax præter Musices: memoria non sine præceptorum miraculo etiam in puero, quæ in senectute non defecit.* Cent. 4. ep. 87. Sr. Phi. Sydney (saith Sr Foulk Grevill) tho I knew from a *child*, yet I never knew other then a *man*; with such staiedness of mind, lovely and familiar gravity, as carried grace and reverence above greater years. And what his parts were, appears by that strange affection born him by *Laquet*, and *William Prince of Orange*, who kept correspondence with him when but a youth. *Calvin* printed his Institutions before 25. years old. *Alph. Toftatus* learned all the liberal Sciences without being taught; and writ in the 40. years he lived as much as most men can in that time well read: yet was he also Counsellor to the King, Referendary Major of *Spain*, and Professor of Philosophy, Divinity, and Law in the University of *Salamanca*. I could bring also very many more of our own Nation, and my own knowledge (besides Mr *Oughtred* and Mr *Cowley*) to testify against that Proverb: but I think *very few* examples (*Popiscus* saith *none*) can be given of such, as being dull and heavy in their youth, arrived to any great perfection in their age. *Neminem* (says he in *Probo*) *unquam pervenisse ad virtutum summam jam maturum, nisi qui puer seminario virtutum generosiore concretus aliquid inclutum designasset.* *Mai non si raccoglie buon frutto nell'autunno, sel' albero non ispunta buone foglie nella prima vera.* *Danti.* *Indubitatum est, eos qui in ulla re unquam excelluerunt, mature puerilibus annis ad eam rem accessisse.* P. Com. p. 59. *totum in hoc consistit, primum in beneficio Dei, proxime in educatione*

*cations.* Ibid. Are there not therefore 2 sorts of precocious? such as have really good parts and abilities by nature, and if these faile in their proficiency, it is the fault of themselves or teachers. Or 2. such as being brought up in conversation above the rest of their age seem to excel, having onely imitated better copies than their companions: those are like Trees whose nature it is to bear early Fruit, these like those accelerated by a too-early or accidental heat and may often verify the proverb. However let not the Educator slacken his endeavor towards any of them, nor let the young man himself *despond*, but rather (which is a great worth) say, that God Almighty hath thus furnished him to be an *ornament* to his Creation, and an *assistance* to mankind. Let the Educator also be more careful of him, and *not leave him to himself*; for there will come cold frosts and hails, loathings and tediousness of *Labor*; which, if not well defended, will hazard his dropping off. The *subtle and delicate edge*, if encountring too great difficulties, is in danger to turn; in such cases therefore, let them not be tired out, but assisted, to expedite themselves with ease and delight. Propose to them high and noble studies, but give them your hand: keep them continually running, but not at their full speed, lest they grow weary, and loath, and abandon them. And indeed it is a much greater difficulty and master-piece, to direct and conduct *great parts*, then *mean ones*. *Parts* are indifferent to good or bad, and great parts to great good or great evil; and *all great evil*, as well as *great good*, proceeds from them. And which way soever they go, they are not easily diverted, their abilities

bilities supplying them still with sufficient defence for themselves. *Maxima ingenia*, saith *Seneca*, *miror & timeo, mediocria probo*: as he is in less danger who walks on a plain, then he who dances on a rope. *Manutius*, in the Preface to his *Paradoxes*, tells us of one *Creighton*, a Scottishman, who at 21. years old (when he was killed by order of the Duke of *Mantua*) understood twelve Languages, had read over all the Poets, and Fathers, disputed *de omni scibili*, and answered *ex tempore* in verse. *Ingenium*, saith *Scaliger*, *per digiosum, & admiratione magis quam amore dignum, ei judicium defuit. Principes solent illa ingenia amare magis, quam bene doctos*. Such persons, if not well regulated, (which as I said is difficult,) become many times proud and conceited, angry and precipitious, scornful and presumptuous; many time also light and freakish. And truly mean and indifferent, or even low, wits have more pleasure and satisfaction, then these high-flyers. For trusting to their parts they neglect study and exercise, and so are easily surprised and discovered; when either not fully apprehending the question and the consequences of an opinion, or themselves not well disposed for discourse.

3. THERE is another sort who have not so great parts, but have a volubility of language, are able upon a suddain to speak *de omni ente & non ente*, and of them too, *pro & con*. This passeth amongst Women and ordinary people for Eloquence and great parts, but amongst discreet and serious persons, for impertinence. And the rather, because these Men chuse to talk commonly of things they understand not, or  
are

are most improper and unknown to the company; and of them also, without order, or method; and have, when at a *non plus*, certain *common places* to return to; lest they should fall into that terrible disgrace of having no more to say.

4. SOME persons (tho very few) have a strong *indoles* or inclination to, and abilities for, some particular science: *strong*, I say; for a slight fancy to one more than another is not straightways (as they call it) a *Genius* to such a thing; for *most men* are not altogether indifferent to *all sorts* of learning, (tho *Card. du Perron* could never observe that he was more affected to, or more apt for, one science than another) and yet may arrive to a great perfection in that, whereto they are least disposed. But if his *Genius* lead him so strongly to any one Science, that he be unapt to others, it is by all means to be humored. *Ne tentes* (saith *Quintil.*) *quod effici non potest; nec ab eo, quod quis optime facit, in aliud, cui minus est idoneus, eum transferas.* It is reported of *Ch. Clavius*, that being found by the *Jesuits*, under whose education he was, very unapt for learning, and ready to be sent back to his Parents, to be some other way employed; before they would quite abandon him, one of them resolved to try him in *Mathematicks*; wherein in a short time he profited to admiration, and grew very famous, and eminent in those studies. Or if his *Genius* be accompanied with a noble and generous wit, let great endeavor be used to teach him *other Sciences*; and if that, he is inclined to, be not the noblest, to take him off

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from it also. *Omnino iniquum est nobiliora ingenia debonestari studiis minoribus.* Yet many times it is difficult to bring such off their inclination; as in *Monsieur Pascal*; out of the Preface to whose last book I will transcribe some passages very memorable both concerning the *precociousness* of his wit, and strong *inclination* to Mathematics.

“*Monsieur Pascal* was observed in his childhood to have had an admirable understanding to pierce into the profundity and depth of things; and to discern solid reason from superficial words. In so much that when they offered him words only, his understanding was restless and unsettled, until he had discovered reason. At 11. years old, at table, having struck an earthen dish, and observed it to make a sound, which ceased as soon as touched with his hand, he was very earnest to know the cause thereof; and from that began to demand many other questions concerning sounds, in so much that he made then a small, but very ingenious, treatise concerning sounds. This his strange inclination to ratiocination, made his Father fear, that if he should give him an insight into Geometry and Mathematics, he would be so much taken with them, that he would neglect all other studies, especially Languages. He therefore resolved to hinder him, to lock up all the Books of those Sciences, and not so much as to speak of them in his presence. But all this cautiousness served only to excite his curiosity; so that he often intreated his Father to teach him Mathematics, or at least

to tell him what they were. His Father to satisfy him somewhat, in general said, they were Sciences which taught how to make figures equal or proportional one to another, and withal forbad him to speak to him, or think any more, of them. A command impossible for such a wit. For upon this hint he began to revolve them continually in his mind, especially at his times of recreation. Once especially being in a large Hall (where he used to divertise himself) he began to make figures with a coal on the pavement, as a circle, a triangle of equal sides, or of equal angles, and the like, and this he did easily. Afterward, he began to search out and make propositions. But all Books and instruction being by his Fathers diligence concealed from him, he was forced to give names and definitions after his own invention. A circle he called a round, a line a bar, &c. After this he framed also to himself Axiomes, and upon them Demonstrations after his own manner, till he arrived to the 32. *Prop. E. l. 1.* His Father surprizing him in this posture, was mightily astonished when he heard him discourse, and as it were analyze his propositions. And hereupon, by the advice of friends, he put into his hands *Euclides Elements*, which he read and comprehended at 12 years old, with as great pleasure and facility, as other Children do Romances: he read and understood it all by himself without any Master; and advanced so much in that knowledg, that a while after at *Paris* he entred into the Conferences of learned Men, held once a week concerning Mathematical questions. Thither he brought his

own inventions, examined others propositions, &c. and yet was all this knowledge only the product of his leisure hours. At 16. years old he composed a treatise of *Conics*, which *Monsieur Descartes* would not believe but to have bin the work of his Father, endeavoring to procure reputation to his Son. At 19. years old he invented that Instrument of Arithmetic, which is in print; and at 23. having seen the experiments of *Torricelli*, he also added to them a great number of his own. This example of *Monsieur Pascal* is very extraordinary, as was that of *Pet. Damianus* to piety, who being a Boy and almost starved and naked, by the churlish and unnatural usage of his Brother; yet having found a piece of money, not regarding his own necessities, he bestowed it upon a Priest to pray for his Fathers Soul. Most men are fit for many Sciences; and that inclination, which they have to one more than another, is ordinarily *from their ability* to perform one more than another: as memory is for some; wit for others; courage and bodily strength for others, &c. or *from their own imitation or others recommendation*, by word or example to one thing more than another; or *from some external and accidental effect* they have seen or known of any one, or some such like. But tho all men have not, or scarce any have, *all faculties* excellent in an equal degree; it will be the Teachers care and Educateds endeavor to better that, wherein they are *most defective*; but so allwaies, that you conduct them by that way they will go. Too much strained-wits, as forced grounds, badly correspond to our hopes. *Unusquisque suum noscat*, saith Tully,



*Tully, ad quas res aptissimi erimus in iis potissimum elaborabimus.* Seneca saith, that *Virgil* was as unfortunate in Prose, as *Cicero* in Verse. But I am rather perswaded that both the one and the other proceeded from want of practise. For *Tasso* was eminent in both: and *Ovid* was an acute and eloquent Declamator as well as a fluent Poët. And *Sen.* l. 2. Cont. 3. stories of him, that being importuned by his Friends for liberty to expunge three verses out of his Writings, he yeilded upon condition he might except three, and named those they would have blotted out.

5. BESIDES what I have already mentioned, there are in teaching Sciences, two great rules to be observed. 1. *Begin not to teach a new science till your Scholar understand all that is necessary to it; as not Rhetoric till he know Grammar, and the Latin Tongue, for so he will learn both more and cheerfuller.* Whereas the mind cannot to purpose intend many things at once. Tho such studies as have correspondence and affinity may well be conjoined; for the comparing illustrates both, and variety takes off the tediousness. See *Quint.* l. 2. c. 12. Be not too hasty with your Scholar; *advance him not too fast*; lay the foundation sure and stable. Remember that you are not powring into a bucket, but filling a bottle; the putting in too much hinders any from entring. He that eats faster then he digests, breeds crudities, and work for the Physician to purge away. Besides he that understands, goes on cheerfully and securely. Which I take to be the reason, why *Men of age make greater progres in*

*learning, then Children. Jul. Scaliger* began not to learn *Greek* till 40. years old, and then mastered it in a very few months, as he did *French* and *Gascon* in three. *Pet. Damianus* learned not to read till mans estate, yet proved one of the eminentest Scholars of his time. *Baldus* entered so late upon the Law, that they told him he intended to be an advocate in the other World.

2. *Teach not too much at once*, but take your Lesson in pieces, let him spell before he read; invent in English before in Latin, confusedly before in order; then *chuse* the best, put it in order, turn it into Latin, and then *file* and polish it. It is reported of *Virgil*, that he first composed his matter in Prose, then turn'd it into Verse, afterwards reformed those Verses to fewer; and last of all revised and amended them. To these rules I must add, that *he be taught things necessary or useful*. Such are,

1. **LANGUAGES.** The *Balla Aurea*, tit. 26. commands all the Sons of Electors to be brought up from 7. years old, in the *Italian* and *Slavonian* Languages; and to perfect that study before 14. That is prescribed to the German nobility; but for ours it seems requisite, that they learn the *Latin Tongue*, so much as to understand an Author readily, to write and speak it competently; and if they go abroad, the more readily they speak it, the better. Other of the *learned* Languages are ornaments, but not so necessary as the *Modern*: and of these, theirs, with whom we have most converse, are the most useful.

2. It is requisite that he learn to *speake perspicuously*,

*spicuously, decently, and persuasively, which is Rhetoric.* To understand the difference of styles Epistolary, Historical, and for Orations in all the three kinds. Also to *compose* and *pronounce* them handsomely, at least in his own Language. It is better also, if he understand and practise (tho not much, except he have a considerable dexterity in it) *Poetry*; without which no man can be a perfect Orator, but his fancy as well as expressions will be low and mean. *Poetry* warms the imagination, makes it active, and prompt to soar to the top of *Farnassus*; it emboldens to the use of a lofty *Metaphor*, or confident *Catachresis*. Besides accustoming the stile to measure gives insight, judgment, and readiness also in Oratorical number. It teacheth also to chuse good words, to consider, weigh, and pierce better into what we read, to take notice of the most delicate artifice, and discern sparks of diamonds. So that it is observed, that when *Poetry* is despised, other Sciences also are in the wane. One great piece of *Poetry*, and perhaps the most familiar and proper, is the *Dramatic*; in which could they be of good subjects, well garbled, and discreetly handled, it would not misbecome our young Gentleman to have his part.

3. **MUSICK** I think not worth a Gentlemans labor, requiring much industry and time to learn, and little to lose, it. It is used chiefly to please others, who may receive the same *gusto* from a mercenary (to the perfection of many of whom few Gentlemen arrive) at a very easy rate. I should rather advise Singing, especially if you fear him subject to a consumption;  
which

which, besides that it strengthens the lungs, modulates the voice, gives a great grace to elocution, and needs no instrument to remove or tune.

4. To *discourse pertinently and rationally* is also necessary. This is Logic; which tho taught in every Colledg, and every one learneth, yet do very few attain perfection in it. *Error* is so well disguised, *Verity* is also sometimes so deep, and our cord so shallow, that it requireth very much experience, to be able readily to discover the truth, and dissolve a sophism. These knowledges already mentioned are but *foundations*, upon which all Sciences are *built*, but themselves appear not in the *edifice*. For they are nothing but regulating and *perfecting the actions of our natural faculties*; not *informing* them with any new or extrinsecal accident; they are disposing and preparing the *table*, that good resemblances may be *drawn* upon it. They are necessary that a man may make the best advantage of his natural parts in apprehending of other *Arts* and *Knowledges*. Some indeed have bin of opinion, that a *Gentleman* needs no more, but what nature hath given him. *Licinius*, and a great *General* in our own times, were so illiterate, that they could scarce write their own names. *Lewis XI.* desired his Son might understand no more Latin then, *Qui nescit dissimulare, nescit regnare*. But what harm had it been if he had saved his Successor the labour and pains of weeding out of *Paris* and all *France* so many ignorant and foolish persons, and planting better in their rooms? For which the *Histo-*  
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rians tax him? Or what harm had it bin, if he had permitted his Son (Charles VIII.) to have learned somewhat of *Latin*? He could at the worst but have done as he did, that is commit his business to others, and not be able to discern good counsel from evil, and interested. But it seems that Prince had but one trick in *King craft*, and that a very mean one; more *Latin* might have taught him others, and not to have needed that, so base and unworthy of a Prince. As it did those great *Monarchs*, who were practised in them, *Julius Augustus*, and the rest of that family; (whereof *Nero*, to his dishonor, was the first that stood in need of borrowed eloquence, *Seneca* making his speeches for him;) *Trajan*, *Hadrian*, *M. Aurelius*, and that miracle of Princes, *Severus Alexander*. *Hannibal* wrot the lives of two famous Generals: and *Alexander* slept with *Homer* under his pillow. I will not muster up any more examples; they are infinite. Learning, i. e. *Sciences* are not necessary to every man; nor all, to any man; yet are they useful to all, tho not to all equally. But that is best, which is most beneficial and proper for every ones condition of life. *Learning and study makes* a young man thinking, attentive, industrious, confident, and wary; an old man cheerful, and resolved. 'Tis an ornament in *prosperity*, a refuge in *adversity*; an entertainment at home, a companion abroad; it cheers in solitude and prison; it moderates in the height of fortune, and upon the throne. In these parts of the World we seem to run after *Sciences*; and think them to be all things; whereas the great and universal business of our life, especially active,

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is wisdom, prudence, nobleness, and liberty of spirit. *Sciences* are necessary to mans life, and Professors of them are requisite to instruct such, whom it concerns to know and exercise them; in other persons wisdom is the chiefest, and what can be spared from acquiring that, let it be bestowed upon Science. By the Way, take notice, that these are not both the same; that to be learned is not to be wise; nor are Sciences to be placed in the upper room, notwithstanding the honor and wealth to be acquired by them. They are particular means for the obtaining particular ends; and dispose a man very much for wisdom also: but the great universal *Art* is, *Te regere imperio populos*, &c. to excel others in virtue, prudence, and those abilities which render him more useful in the general concerns of Mankind. Besides Sciences are easily learned being taught by route and course; but wisdom requires greater *advertency*, and more *accurate observation*; which all are not able to learn, and very few to teach. But, if a young man be industrious and of good parts, there is time enough both for Sciences and wisdom. Those are more properly the employments of youth, this of maturer age. He may obtain those before he be well capable of this, I mean a sufficient perfection in them; not so much as is required for a *Professor*, but so much, as is necessary or requisite for a *Gentleman*. Nor will the acquisition of them hinder his progress in this, but much further, and advance, it. Both because of the well disposing of the faculty, and of the affinity between both knowledges. Amongst Sciences therefore I recommend to him,

5. THE *practise of discoursing*, or the seeking after truth by Evidence, which is *Mathematics, Geometry* especially. I mean not a superficial taking upon trust the *Propositions*, or the *practical* part only, or *Instruments*; these spoil, make not, *Mathematicians*; but the *high road of Demonstration*. This is the first part of the building that appears above ground; it is practising them in the greatest Instances of invention that we know; it fixeth the fancy, it accustometh to thinking, and enquiring after truth in all discourses. *Analytica* is the gage of a mans parts, and *Algebra* the pinnacle of argumentation. Only let it be remembered, that I advise it here as a *piece of Education*, not a *profession*. I would not have a Gentleman give up himself to it; for it makes him less fit for active life, and common conversation; *except* he well consider that he cannot find his *Demonstration* in all matters; *except* he can be content with such evidence as the subject affords; and not despise a proof, because he can say somewhat against it: and *except* he can apply his mind and intention to things as they are in the World; and not rack them to the accurate model of his exactly regulated Imagination.

6. NATURAL *Philosophy*, but especially *Ethics*, and *Politics*, should also not be neglected. Which will dispose him, when he comes to greater maturity, to comprehend the *Laws*, especially of his own, and neighboring Nations, and their Government. Of which I shall speak hereafter.

7. YET one thing we lack. *Albertus Magnus* desired of God 5. years before his death, that he might forget all that he had learned in those studies, that he might entirely give himself up to *devotion*. The example also of *Monsieur Pascal* is very eminent. "Tho he was  
 "able, as any man could be, to pierce into the  
 "secrets of nature, and actually did see very far  
 "into them; yet more then ten years before  
 "his death, he so well understood the vanity  
 "and nothingness of all those kinds of know-  
 "ledg, and conceived such a distast against them;  
 "that he could hardly endure men of parts  
 "should seriously discourse of, or busy them-  
 "selves in, them: from that time he alwaies  
 "professed that nothing besides *Religion* was an  
 "object worthy an ingenious mans study; that  
 "it was a proof of the lowness, whereto we  
 "were thrown by the fall, that a man should  
 "seriously fasten upon the search of such things,  
 "as contribute little or nothing to his happi-  
 "ness. Wherefore his usual saying was, that all  
 "those Sciences produced no consolation in  
 "the times of affliction; but that the know-  
 "ledg of Christianity was a comfort both in  
 "adversity, and defect of all other knowledg.  
 "He believed therefore, tho there were some  
 "advantage or customary obligation to study  
 "things of nature, and to be able to conceive  
 "and discourse rationally concerning them;  
 "yet it was absolutely necessary not to prize  
 "them above their just value. And that if it  
 "were better to know and undervalue, then be  
 "ignorant of them; yet it were better to be  
 "ignorant of, then know and overvalue them.  
 The gentle spirit of *Petrarch* alio long before  
 his



his death quitted his *Helicon* and *Muses* for mount *Olivet* and *Divinity*. *Card. du Perron* kept not so much as any book of humanity (tho formerly a great Poet and Orator) either Poetry, Oratory, or History in his Library. The History of *J. Picus* is very remarkable; for being falsely accused by his Emulators of 13. points of Heresy in those 900. conclusions which he propos'd (at 19. years old) to be publicly disputed by any opponent; and endeavouring to defend himself (which he did very learnedly in his Apology,) God gave him the grace to examine more narrowly the whole course of his life, and to discover in himself what no other had espied. For being a Prince, young, very beautiful, and most wonderfully agreeable in conversation, he used to make love to many great Ladies; but upon the foresaid occasion he not only absolutely gave over all that sort of conversation; burning also the books of his amours in Latin and Italian verse; but he also quitted the whole study of Philosophy, and entirely betook himself to Divinity. Somewhat like did *Bembus*, *Ronsard*, *Marc-Ant. Muretus*, *Laur. Garbaro*, and *Cavalier Marini*. And *Naugerius*, tho formerly a famous Poet, yet afterwards so much detested all licentious compositions, particularly *Martial*, that every year he bought up a considerable number of such books, and upon his birth day solemnly burnt them. *Nonnus* in penance for his *Dionysiaca* paraphras'd the Gospel of St. *John*. *Pet. Veliardus* not being able to abolish the custome of reading the Poets, &c. *Omnes Poetas, scriptoresque profanos Evangelicos faciebat. Omnia ad exedificandam in*

*timore domini juventutem accomodabat; ut unde non pauci perniciem periculumque suis discipulis ferunt, inde illis in salutem & morum disciplinam compararet.* Orlan. in vita P. Fabri. These, you will say, did well to begin to disengage themselves of their riding posture, when they came in sight of their home: but that it will be difficult to persuade young men coming into the World to follow these examples. This I grant; yet some time should be given to him that gives us all, *even in youth*; and the more the better: and as before I advised to the *practise of Religion* in the very beginning; so, as they grow towards maturity, I would persuade them to the *study of Divinity*, even that *decried study of School Divinity*. Which the great Earl of *Strafford*, and many other very wise Persons and States-men have themselves studied, and others recommended. *Theologia Scholastica principi viro necessaria: nam, dum quaestiones suas discutunt, omnes subtilitates, effugia, suspensiones, omnes denique ingenii machinas & vires produnt, &c.* The Writers of this do more exactly canvas, and search out, their subject, than any other whatsoever. Which partly might be the reason why *Monsieur Pascal* fell into such an utter dislike and loathing of his Physical and Mathematical studies in comparison of Divinity. For tho he afterwards made that discourse of the *Roulet* or *Cycloid*, yet all therein was found out by chance, and almost without study; and besides he intended it for another purpose far differing from Mathematics. But if ever this learning was necessary, it is now much more certainly, when some are ready by the study of Nature

to immerse God in matter; and with those impieties of *Democritus* and *Epicurus* to confound him with Nature: and others, for want of this ballast in these unsettled times, are driven upon rocks and sands by the ignorance of some, and craft of others, that lye in wait to deceive the *better-minded*, but *less learned*, then themselves.

6. AND the *best place* and *manner of learning* these, and all other Arts and Sciences, or what belongeth to them, I take to be in the *Universities*. And so hath bin the general opinion from the very beginning of learning. These were the *Schools of Prophets* in Gods Church; and such were *Athens*, *Alexandria*, and many other places, among them that followed their own reason. For these were the great *Markets for Learning*; here resided the best learned, and greatest frequency of them; here was emulation and mutual information in studies; here were opportunities of discoursing, studying, and continual advance; here were Books, privacy, and all other necessities for that purpose. And still to this day in all Christendom is this observed; every Nation, whether Kingdom, or Common wealth, makes the establishing and well regulating their *Universities*, one of the principal parts of their care. For from hence they draw *able subjects* for all professions and employments; here they institute, both in learning and manners, the whole Youth of the Nation, and the hopes and honor of the growing age. And therefore do the Supreme Magistrates, by such great rewards, and immunities, encourage and procure the best *Professors*

and Teachers in every Art and Faculty. And such rewards are needful to entice persons of great parts (as such must be,) to such indefatigable and uncessant labor and study, and to quit all the means of advancing themselves in the Common-wealth to serve the Public. In these places you may find skilfull men in all Knowledges you desire: *some* give their mind and time to *Languages*, *others* to *Sciences*; either to have a right and large knowledg, or comprehension of things, whether the effects of Nature or manner of her operations; or of the sublimer and abstruser general propositions concerning the higher and nobler entities, and such as are not obliged to the Laws of Nature: *others* to be able to exprels their knowledg and notions, whether *popularly* by orations and speeches, wherein they are frequently exercised; or convincingly to learned Men by their continual Disputations, to which they are educated. I mean not that arguing and discourfing, which a Student useth with his own self to find out the truth, but that which comprehendeth both this, and the assistance also of others, *public and open Argumentation pro & con*. *This is it* which brings a question to a point, and discovers the very center and knot of the difficulty. *This* warms and *activates* the spirit in the search of truth, excites notions, and by replying and frequent beating upon it, *cleanseth* it from the ashes, and makes it shine and flame out the clearer. Besides it puts them upon a continual *stretch* of their wits to defend their cause, it makes them quick in replies, intentive upon their subject: where the *Opponent* useth all means to drive his

his Adversary from his hold; and the *Answerer* defends himself *sometimes* with the force of truth, *sometimes* with the subtilty of his wit; and *sometimes* also he escapes in a mist of words, and the doubles of a distinction, whilst he seeks all holes and recesses to shelter his persecuted opinion and reputation. This properly belongeth to the *Disputations*, which are exercises of young Students, who are by these velitations and in this palæstra brought up to a more serious search of truth. And in them I think it not a fault to *dispute for victory*, and to endeavor to save their Reputation; nor that their questions and subjects are concerning things of small moment, and little reality: yea I have known some Governors, that have absolutely forbidden such questions, where the truth was of concernment; on purpose that the youth might have the liberty of exerting their parts to the uttermost, and that there might be no stint to their emulation. But indeed in *natural Philosophy* (wherein the greatest liberty is given) what is there that is not disputable? and even they, who most pretend to experiments, will find it difficult to produce one *new*, or confute an *old*, universal proposition; and when they shall discover one, they will find it disputed both with contrary reasons and experiments. So true is that of *Salomon*, Ecces. 4. *tradidit mundum disputationi eorum, ut non inveniatur homo opus quod operatus est Deus ab initio usque ad finem.* And of *Siracides*, Ecclus. 18. *Non est minuere neque adjicere nec invenire magna Dei. Cum consummaverit homo tunc incipit, & cum quieverit operabitur.* There may be further discoveries, as perhaps was the cir-

culatation of the blood, and some others; and with all thankfulness we acknowledg, and embrace their labors that endeavor such advancement: but to lay new principles, especially since the received are incorporated into all common speech, and our Languages are formed conformable to them; and consequently all mens notions set accordingly, which will not be altered and extirpated by small fancies, is a business of an higher difficulty. Besides *Aristotle* himself, whom all Universities, Christian, have followed about 400. years (longer then any other of his maligners have continued theirs) but the *Grecians* and *Arabians* much longer time, was not a Novice in Natural History; witness those most learned works in that subject. Yet did he write his Philosophy conformable, not contradictory, to his knowledg in particulars; and therefore it must needs be very difficult to overthrow that which is so well grounded, which was the product of so much experience; and by none but those who are better versed in that learning then himself. Neither is his *Philosophy* more *notional* then all Sciences, which are delivered in a *Synthetical*, i. e. a doctrinal method, and begin with universal propositions. I acknowledg indeed one point of Education, wherein I wish our Universities more defective then they are, i. e. that which the Ladies call *breeding* and *accomplishment*; a fault incident to all these Schools of Learning, even to *Athens* it self; for *Plutarch* tells us, that long before his time some persons wondred, why those, that went *fine Gentlemen* to *Athens*, and very knowing, after a year or two's stay there began to *know nothing*; and the

the longer they staid the *greater clowns* they proved. A *negligence* incident to those, who have their minds more employed then their bodies; and who converse not with the gallantry of the age.

7. THAT you may judge the better of *Universities*, I will set down the manner of *Instructing* in *forreign Universities*, or also our own in former times; without reflecting upon, or judging our present practise. Anciently in *Oxford* and *Paris*, (the two only general Studies for a long time on this side the Alps) I suppose in the others too, their *reading* was *dictating*, and their *learning writing* those dictates of their Master. *Card. d'Estouteville* about 1476. reformed this tedious and unprofitable way of teaching, and brought in (as it should seem) the manner now generally used; which is, *first* an account of the former Lectures; *then* to read and write about half an hour; *then* to explicate that about an equal time. Experience since hath added an hour more for the Scholars *conferring* one with another in circles, in presence of their Reader, and *disputing* upon questions given them the reading before. The hour that remaines, the Master begins another Lecture, explains it to them, and gives them questions for the next disputations. Yet the *Jesuites* in *Portugal*, to ease their Scholars also of much of the labor of writing dictates, have printed a *Course of Philosophy*, which they explain, confer, and dispute upon. And this seems the best way: but whether introducible amongst us; or if it be, whether better then Tutors reading privately

private'y in their Chambers, especially if Tutors be diligent, it is not fitting for me to determine.

8. THE true method of studying to render any one a learned man, I conceive not to be, to trust to his memory; *Aliud enim est meminisse aliud scire: meminisse est rem commissam memoriae custodire; at scire est & sua quaque facere, nec ab alio exemplari pendere.* And these differ as much as digesting our meat, and reserving it in a cupboard. Wherefore, neither is it to be able to quote many Authors, nor tell their opinions, nor to repeat their pretty sentences or profound subtilties: as neither to read many Books, nor to say them by heart, is to be a Scholar: but to digest what is read, and to be able to know where a difficulty lies, and how to solve it, *i. e.* to make it your own, and to be able to satisfy your self and others in that which you conceive to be truth. First of all then, propose to your self a subject; never read at adventure the book newly come out, or in fashion, whatever subject it handles, for that is commonly lost labor: but read alwaies with design: then shall you know where you are, how far you have gone, what is behind both of that Science, or of the whole *Encyclopadia*. Having fixt upon your subject, take an Author, a modern one, and the learner the better: and consider first the latitude and method of your Science: and then begin with his first question; upon which first use your own thoughts; or at least yours together with his, *i. e.* let your imagination loose, both before and when you read; discourse, doubt, argue upon and against; and draw consequences from your  
Author



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*Author*; who is many times but a ladder to your own inquisitiveness. When you have found a difficulty, which neither your own thoughts, nor his writing, do resolve, make use of other Authors of the same subject: for what one wants another supplies; your difficulty perhaps your Author foresaw not, another did. And by the citations of modern Authors you will easily be directed where to look for satisfaction. When that question and the difficulties and solutions are fixed in your mind by sufficient meditation, go to another, and so forward.

CHAP.

## CHAP. XI.

*Of Invention, Memory; and Judgment; and how to help, better, and direct them.*

**I**T is not my purpose to intermeddle with any particular *Art* or *Science* in this discourse; but only with such things, as do not properly fall under, or belong to, any of them, yet are generally required to them all. And first I must reassume, what before I only mentioned, that there are three *faculties* to be cultivated, *Wit*, *Memory*, and *Judgment*.

1. **WIT**, the actions whereof are *fancy*, or *invention*, is in ordinary acception, *nothing else but a quicker apprehension of such notions, as do not usually enter into other mens imaginations*. It consists (saith *Theſauro*) in 1. *perspicacity*, which is the consideration of all, even the minutest, circumstances: and 2. *versability*, or speedy comparing them together; it conjoins, divides, deduceth, augmenteth, diminisheth, and in sum puts one thing instead of another, with like dexterity, as a jugler doth his balls. It differs very much from *judgment*: *that* is more perspicacious, *this* more profound; *that* more quick, *this* more stable; *that* chiefly considers appearances; *this* reality; *that* produceth admiration and popular applause, *this* profit and real advantage. Ingenious men are commonly impatient of

of thinking, and therefore take appearances for reality; and their fancy still suggesting new conceits, suffers them not to weigh or compare reasons: wherefore they are commonly unfit for business; their ability consisting in sudden apprehensions, and quick expressions; whereas 'tis only study, and thinking, that hatcheth and produceth all noble designs and actions: and if *ingenious* men do come to consider seriously, or to deliberate, they are able to say so much for either side, that they have no *resolution*; they *dispute well*, but *conclude nothing*. Consequently they are irresolute, inconstant, and unfortunate: and their *wit* failing before they arrive at old age, and not being furnished in their memory and judgment, they become flat and contemptible. But if *wit* be joined with *power*, it is very dangerous to the public. *Sapientia sine eloquentia parum prodest civitatibus; eloquentia sine sapientia nimium plerumque obest, prodest nunquam.* saith Cic. l. 1. *de Invent.* I think I may truly add, that all mischiefs in Commonwealths proceed from these *Wits*; for wise men *will not* disturb government, and fools *cannot*. Whereas the *Judicious* man is fitted for any employment, considers what dangers and evils may happen, and avoids them; consequently is prosperous, brings about his designs, advanceth himself and family. And the longer he lives, the more doe his Talents increase. In sum, *the one* is best in a Tavern or Coffy-house, *the other* at a Councel-table; *the one* is a facetious companion, *the other* a faithful friend; *the one* a good droll, *the other* a good Patriot; *the one* makes us merry, *the other* wise. *Wit*, say some, proceeds

ceeds from active spirits, or a greater degree of heat in the brain; the excess whereof produceth *madness*: and so difficult is it to determine what degree serves for one, and what for the other, that the Proverb assigns them the same confines. And indeed the conceits of *Mad-men* are nothing else but high and extravagant *Metaphors*: as that of one who fancied himself a fire-brand, and desired every one he met to blow him. Another thought himself a mustard-seed. Another took himself for a glass-alembick with a long nose, the droppings whereof he called Rose-water. Others were Cocks, Urinals, &c. A lesser degree of madness was that they called *Enthusiasm* (many times from some vapor or water out of the Earth) which was imagined to come from the Gods, and which created the most ingenious *Poets*. Who all, pretending to that *afflatus*, continually call'd upon the *Muses*, *Nymphs*, and *Presidents* of those inspiring places, in the beginning of their *Poems*. And they, who are denied by *Nature* this faculty, and will not take the pains by *study* and exercise to prepare and fit themselves, are wont to increase their heat or frenzy by *Wine* (which causeth a temporary madness;) or by some *high Passion*, which hath the same effect as drunkenness. *Magna pars eloquentiae est dolor*, saith *Seneca*, when he heard a dull Orator declaimed most eloquently that day his Son died. So *Folus* the Actor, that he might more vividly represent the grief of a Father upon the body of his diseased Son, brought in an Urn the ashes of his own Son, newly dead. This for one *Passion*. So for anger, *Si natura negat, facit*

*facit indignatio, versum.* Archilochus and Hipponax two very bad Poets, yet for *spite* and *rabbia*, to be revenged of two persons that injured them, invented those doggrel sorts of Verses, Iambics and Scazons, whose force they so well applied, that their Adversaries made away themselves. And for *Love*, let the Smith of *Antwerp* be witness; who being refused by his sweet heart because of his dirty Profession, changed his hammers and anvil for pencils and tables, and arived to be the famousst Painter of his time. And *Buchanan*, when he kept School at *Bordeaux*, hearing that a certain young Gentlewoman, for whom he had a great affection, was questioned for her life, on a sudain transported perhaps with *Venus* as well as with the Muses, went into the Court, where her cause was pleading; and demanding licence he defended her ex-tempore in heroick Verse so excellently, that he moved the Judges not onely to spare the Lady, but to admire and afterwards much befriend his great ingenuity. But to let these pass; *Wit* is the mother of facetiousness, conceits, jests, raillery, satyricalness, (which is almost *synonymum* to wit,) drollery, quick reparties, quaint Metaphors, and the like, in conversation. Of projects, new Inventions, Mechanical Instruments, &c. And in learning is the great Nurse of Poetry, Oratory, Musick, Painting, acting, and the like.

2. JUDGMENT is the deliberate weighing and comparing of one subject, one appearance, one reason with another; thereby to discern and chuse true from false, good from bad, and more true and

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good

*good from lesser.* Which who so doth, is a wise man, beloved of God, and revered of all good men. Its parts consist 1. in *circumspection*, or consideration, of all circumstances, advantages, accidents, &c. 2. In *sagacity*, or collecting much from little hints; which requires both a great vivacity, serenity, and subtilty of spirit; all these together make up *Solertia*. 3. In *caution* or weighing all things for, and against, the subject. And 4. *Providence*, or provision of futures, what may, and what may not, most probably fall out; which is the height of human wisdom. A *judicious man* is stable, solid, serious, looking after truth, real advantage, and happiness; is fit to govern and obey; is not rash or inconstant; believes not easily; nor easily disbelieves, but as his reason guides him. His discourse is not so *plausible* as *solid*; useth *reasons* more then *Metaphors*; speaks to purpose, and knows when to hold his peace. He is what every one strives, but few arrive, to be. This faculty is proper to all Sciences that depend upon *rational discourse*, and much thinking, as Divinity and profound Mysteries thereof; Natural Philosophy, and Moral; Practical Medicine, Law, Judicature, and Government in Peace and War.

3. MEMORY is the calling to mind or recollecting of what hath bin before known and apprehended. They that excel in it are accounted many times *greater Clerks* then *wise men*; are able to *cite* many Books, and Authors, and their Editions; can *tell* their opinions; and *entrelace* their discourse with ends of gold and silver. Yet, if not menaged by judgment, their  
opinion

opinion or learning is of little force or esteem amongst knowing men; who yet can gather many useful things out of their confusion. This faculty is necessary for *Lawyers*, whose learning lies in quotations, and records; and who *number*, rather than *weigh*, their *Authorities*. 'Tis also proper for learning Languages, Criticismes, Philology, Antiquities; for putting out, commenting upon, and making Indexes to, Authors. It is a natural faculty and conspicuous even in Children, who by it learn till they arrive to some considerable degree of Understanding.

4. It is commonly imagined, that a *great memory* seldom accompanieth a *great wit*, or a *good judgment*; and that these three are incompatible one with another; that they have divers habitations in, and a divers temperature of, the brain. Whereas I think the contrary is generally, but not alwaies, true. And thence is gathered an effectual argument, that they are all menaged by one great *Agent, the Soul or spirit*; which is above temperature, place, and matter. That one man proves not excellent in all or many Sciences, proceeds not from the inhability of one or other faculty of the Soul; but either *from* the long time required to one study; *from* want of industry, every one being most ready to make use of, and cultivate, that, wherein they have some natural advantage, and to neglect the other; or *from* the too great attachment Men have to what they first master, so that all following studies are cast into the mold of the first; or lastly *from* a mistake; for that memory is not

so conspicuous, except where wit and judgment are wanting. Yet in these later times what persons have we seen eminent in all three faculties? *Erasmus*, when a youth, had all *Terence* and *Horace* by heart; *Sof. Scaliger* in 21. daies got by heart all *Homer* (the *Ilias* containing 31670 verses, and the *Odysses* about the same number) and in 4. months all the other Greek Poets. *Jul. Scaliger* in his extreme old age had his memory so firm, that he repeated to his son 200. verses at a time which he had before composed and retained in his memory 24. hours. *Monsieur Peiresk*, when a youth at School, could repeat all *Ovids Metamorphosis*, and *Justins History* without book. *Card. Bellarmin*, with *Gallutius*, had such a memory, *ut quicquid legeret scriberetve statim ac subito reciperet, quicquid recepisset, fidelissime constantissimeque retineret.* *P. Paolo Sarpi's* great memory, as well as wit and judgment, even from a Child, read in his life. What a man *Monsieur Pascal* was in divers Sciences, his other works; what in Divinity, the Provincials Letters, demonstrate. I will omit *Joh Picus*, *Paulus Scalichius*, *Adr. Turnebus*, *Casaubone*. *Card. Perron* in four daies got by heart all *Ecclesiastes* in Hebrew, and besides his other vast abilities, was also an excellent Poet. *Mr Oughtred* in his old age had *Ovid* and *Virgil* fresh in his memory. *Fr. Suarez* had *S. Austins* works so by heart, that he could repeat, not only the sense, but for the most part his very words; and if he was asked of any thing in his own works (22. Volumes in fol.) he could tell the place and very page where he treated of it. But this himself called not *memory*,



*memory*, but *reminiscence*; for it was indeed as much *judgment* as *memory*; for he was so well versed in that learning, and so perfectly master of it (having read the whole *Courſe* of School-Divinity, as I remember, 17. times over) that if he were asked of any point, or conclusion, he would discourse of it just in the same manner, and order, as he had writ it in his Books. I could produce many more instances. But in reason, the goodness of the *judgment* must depend upon *invention* and *memory*; that being the faculty which gives sentence according to the reports of the other two. Yet few there are in whom these faculties are, as I may say, mingled *ana*. It is best therefore that all be cultivated and advanced as high as they are capable to be: and what is most defective is most to be helped. And Children having *memory* by nature, *invention* not till youth, nor *judgment* till maturity, their *memory* is first to be menaged: only with this caution, that they be made to understand what they learn, and the reason of it, as soon as they shall be capable.

5. Of the bettering of *Judgment* we shall speak in another place; but for *Memory*, because we remember better those things, 1. which we learn from our Childhood; 2. which we are more attentive to; 3. which we exercise our selves most in; 4. which we orderly apprehend; 5. which we can call to mind from the beginning; 6. which we conceive to be somewhat like; 7. and which is pleasing to us; and because childhood and youth have their *memory* (tho not so excellent as men, yet)

more useful then their *understanding*; therefore whatever they learn, *let it be got by heart*, that they may repose and store up in their *memory* what their understanding afterwards may make use of: let them also *frequently render it*, and after several interstitiums; which will be a great help to their *memory*, to the perfecting of which nothing conduceth so much as *practise*. Yet there is also an *Artificial* help to *memory*, which is variously and obscurely delivered by many Authors; the shortest and easiest method is this. Make use of a sufficient number of places best known to you; as of Towns in the way to *London*, the Streets of *London*, or the Signs in one Street, such in fine as are well known to you. Keep their order perfectly in mind, which first, which second, &c. and when any word is given you to remember, place it in the first Town, Street, or Sign; *joyning* them together with some fancy, tho never so extravagant; the calling to mind your known place will draw along with it the fancy and that the word joined to it. And these you may *repeat* afterwards either in the *same order* as they were delivered, or *backwards* or as you please. This serves very well for *words*, and indifferently for *verses* after much practise; but it requires a long time by this art to remember *Sentences*. A *succedaneum* to memory is *writing*; and Students are wont to serve themselves of *Common-place-Books*, excellent helps to ordinary memories. The best way that I know of ordering them, is; To *write down confusedly* what in reading you think observable. [ Young Students commonly take notice of remarkable Histories, Fables, Apologues, (such as are not in

in *Eſop*) Adagies, (if not in *Eraſmus*, or *Manutius*,) Hieroglyphics, Emblems, Symbols, (which are all but ſimile's dreſt after divers fashions,) Hiſtories of heathen Gods, Laws and cuſtomes of nations, Wiſe and uſeful Sentences, Elegant Figures, Reaſons and Cauſes, Deſcriptions, and the like.] Leaving in your Book a conſiderable margin; marking every obſervation upon the page as well as the pages themſelves with 1, 2, 3, &c. Afterwards at your leaſure ſet down in the margin the page of your Index, where the head is, to which ſuch Sentence relates: and ſo enter into the Index under ſuch a head the page of your Note-book, wherein ſuch ſentence is ſtored. Theſe Note-books, if many, are to be diſtinguiſhed by A, B, C, &c. your Index muſt be well furniſhed with heads; yet not too much multiplied, leaſt they cauſe conſuſion. Your own experience will continually be ſupplying what is defective.

6. INVENTION is bettered by *practiſe*, by *reading*, by *imitation*, and by *common places*.

1. FOR *practiſe*, let him have a *Teacher*, who himſelf hath ſome conſiderable dexterity and *practiſe* in it, who may guide his charge by fit and eaſy rules and exerciſes, and not thruſt him upon fiſhing in Books at firſt; and may take his ſubject after him, and ſhew him what more might have bin ſaid, and what he hath ſaid, bettered. Neither let the young man torture his mind at all; but ſet down what is ſuggeſted by his memory or fancy concerning his ſubject, be it conſiderable or no. The *Soul* will by little and little *head*, and *wind* it ſelf, unto higher conceptions;

ptions; and in transcribing, may reject what is too obvious. Let him be taught first to fill up a Sentence with epithetes, oblique cases of the Instrument, manner, cause, and all circumstances and relations: which is easily known by the rection of the parts of his Sentence. Practise him in most easy oppositions of Not and But; in most easy descriptions of things most familiar to him, to inure him to the observation and taking notice of what he sees; in enumeration of parts and species, as *The old is better*. In *Histories or Fables*; giving him somewhat to make out the rest, as *Ultima omnium spes evolarit è dolo*; in most easy and familiar similes, as of a Shepherd and Magistrate, pismire and industrious person: sufficient variety of these is collected by *Erasmus*. Under simile's are comprehended also Metaphors, Allegories, Fables, Parables, Symbols and the like. And it were a good exercise amongst a circle of Scholars, to propose a Symbol (the easiest first) and every one to answer in his turn; v. g. let every one give his Symbol of fortitude, and a motto or word for it; such as, a Pillar, which sustaineth the greatest weight laid upright upon it, the motto *Rectum stabile*; a Palm tree that grows up against a pressure, *Tu ne cede malis, sed contra audentior ito*; to a Die, *horreo quadratus*; An oaken bough struck with lightning, *imparvium ferient*: A Rock, an Anvil, an Helmet, &c. Fables are taken (as Symbols from things natural) from things animate, as an Eagle, Cock, &c. clothing them with speech and action; such betwixt Men, are Parables. So there are mixtures of all these, as, *Easter said to the Griggs, tarde venerunt*. There are also compound subjects, which they call Emblems, of which *Alciat*, *Sambucus*, and many

many others have made Volumes. Such are also *Impresa's* of great Men, a vast number whereof are collected by *Typotius* and others. Another way of practise is, to *apply* all such things as he seeth, or as occur in his ordinary business or conversation, to somewhat of morality, policy, &c. As seeing an Ivy thrust down the wall upon which it grew, one said, that was the perfect emblem of a *flatterer*; an onion having its germe covered with so many scales, representeth a man that *conceals* his intention under many pretences, and the like.

2. FOR *reading*: verse him well in *inventive Authors*; such are generally all Paradoxists, Sattyrists, such as write one against another, Declamators, Controvertists, and generally Orators and Poets, as *Cicero*, *Quintilian*, *Seneca*. I name him last, because, tho his matter be very good, yet he husbands it well, and spreads it thin. Amongst the Latin Poets, *Lucan*, *Juvenal*, *Claudian*, *Epigrammatists*, &c. Let him also use his own *invention* before he reads upon his subject; and in *reading* let down what his own fancy suggests upon, or besides, the Author; and let him alwaies *read*. *Caesiodorus* reports of *Tully*, that he refused to plead when it was expected, because he had not read upon his subject.

3. FOR *imitation*; let him *imitate* those he readeth (as is taught in Rhetoric) by *translating*, *paraphrasing*, *epitomizing*, and *composing* upon his own subject somewhat like the other. Give him the same subject with an Author unknown to him; and then compare his conceits,

ceits, fancies, reasons, metaphors, &c. with the Authors. Let him also vary discourses, as an *History* into a *Dialogue*, or *Epistle*; which take their Arguments from all occasions; as *Antenor* to *Priamus*, to send back *Helena*. *Agamemnon* to *Menelaus* to quit her. So to vary Comedies and Dialogues into Epistles and Discourses, as *Mitio* to *Demeas* to spare his Son, and the like.

7. 4 FOR *Common places* and helping the Invention by them, many have written very copiously; others thinking it altogether unuseful. For that experience testifies, *That those*, who have passed the course of their studies, and never understood or practised this Art, have yet had very good inventions; *that those* who use their fancies, do not all serve themselves of these common-places, nor beg at every door for Arguments and Metaphors; *that* the matter suggested by these places is only general or an heap of universal notions, which is rather a disadvantage than an help. Thus *l' Art de penser*. But on the contrary, it must be acknowledged, *that* all the Ancients, *Aristotle*, *Cicero*, &c. made great account of this; *that* tho some have great parts, that they can without Art perform the effects of art, yet all Fields have not a River or a Spring in them, but some require the diligence of a bucket; *that* those (whom they called *Sophists*) who governed learning in their daies, made Profession, out of these places, to teach to discourse upon any subject *pro & con*, and to say all that could be spoken concerning it; *that* many of late daies have attained to plausibility in discourse meet-  
ly

ly by *Lullies* art, which is but a few of those *common-places*; and those too the most general and indistinct: *that* all conceptions are drawn out of these *places*; and it reason, naturally as it were, and of her self runs to them, it cannot but be very useful (for Art is a more certain guide than Nature) to make her see her own power, to discover to her self her great treasure, and to direct her, whether to go for what she wants. For if the soul be a great Palace furnished with all necessities; is it not a considerable assistance to the general Dispenser, to shew him where every thing is disposed and deposited in its proper place? The sole reason, why these are not more taught in the Schools, is, because they are included in, and learned together with, Logic and Philosophy; and tho the use of the Topics in Logic be quite different from this here intended, (which seems to be the mistake of that Author,) yet being the things are the same, it is left to the diligence and versability of the Understanding, to apply them according to all their uses. The uses of Topics in Logic and Rhetoric, are to discover the value and force of a proposition in order to find out the truth; and to produce assent in ourselves or others, either by conviction or persuasion: but here they serve to procure a right notion and apprehension of things, by considering all that belongs to them; as also to communicate the same right notions to others; and by questions to draw forth as many notions as the subject will afford. It is true also, that these *places* are general; for being the *common* springs of wit and invention, they cannot be otherwise; Invention being the well applying of general

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*predicates* to particular subjects. Thus much also I confess, that these *Topics* are not so profitable to them, who already understand Sciences, as to those who are ignorant; and concerning the usefulness of them to *such*, *Mattes Pellegrini* (of whose *Fonti del' ingegno* I have made much use in this chapter) telleth us; that the Gentleman, for whom he composed that Book, by the use of it, arrived to such a perfection, as to be able in a short time to write, without defacing one word, many pages concerning any the meanest subject proposed to him; to the great admiration of as many as knew him.

*It is also to be noted*, that some subjects are *barren*, which notwithstanding will serve very well for *beginners*: such as are universal, plain, ordinary themes and propositions, which are to be fertilized by divers *Artifices*; chiefly by clothing them with some rare or unaccustomed *circumstances*; such as have a shew of *novelty* or *unexpectedness*, for nothing else is grateful. As to *congratulate* for a degree, marriage, &c. are barren, except there be somewhat particular of age, severer examination, extraordinary merit, &c. *It is also to be noted*, that, tho some persons have such happy *Inventions*, that they can presently compare notions, and as it were *descent ex tempore* upon a subject; yet will they sometimes be at a loss; and then *these Topics* will be useful unto them, tho perhaps not so much as to ordinary wits; who must read, and observe much, that they may store up a Magazin of conceptions; and practise much also, that they may readily and easily by their *questions* pump out what is to serve their occasions. For every proposition is the answer



swer to some question, and we think we understand perfectly, when we are able to answer any question concerning our subject. All subjects also are either of *single words*, or *propositions*.

*Invention* concerning *single words* consists chiefly in substituting other single words for it, whether for expressions only, or to raise more matter for propositions.

In short, the height of the Invention, a *single word* is capable of, is an high *Metaphor*, *Catachresis*, or *Hyperbole*. I will give you an example of a *single theme*, and how the fancy discants upon, and menageth it through all the *Predicaments*, out of *Imman. Thesauro*, to save my self the labor. His subject is a *Bee*, dead, in *Amber*, which he makes a *compound subject*, and takes first the several parts, *Bee*, and *Amber*.

Substantia.

APIS. *Animans, fera, avicula, corpusculum vivax, insectum.*

ELECTRUM. *Gemma inanitis, Heliadum sororum lacrima, arborum sudor, humor concretus, viscus, gelu.*

Quantitas.

AP. *Pusilla, brevis, levis, monstrosa.*

EL. *Gutta, stilla, rara merx, informe corpus, formas se in omnes vertens.*

Qualitas.

AP. *Flava, auricolor* (for first she was iron-colored, till Jove changed that for golden, because she was his Nurse,) *sonora, ingeniosa, prudens, sedula, casta, vilis, metuens, sonitu minax.*

EL. *Flavum, mellicolor, illustre, perspicuum, clarum, pretiosum, nobile, a fluido aridum, tenax, gelidum, fragile, sterile.*

## Relatio.

**AP.** Fimo genita, mellis genitrix, nobilissima insectorum, Jovis nutricula, fera socialis, Reip. amans, fucorum hostis, Regifida, Colonis clara; Harpyia, Amazoni, Pegaso similis; Aristai inventum.

**EL.** Ex populo genitum; matronis carum; speculo, auro, vitro, simile.

## Actio &amp; Passio.

**AP.** Hortos populatur; dulces è floribus succos delibat; furunculos insectatur; nocuis nocet; telum jaculatur; venena fundit; nectareos molitur favos; facibus ceras ministrat; aliis mellificat; domos architectatur; Remp. gerit; Regibus paret; pro Rege militat; fumo necatur.

**EL.** Magnetica virtute paleas rapit; animalcula illaqueat; labra morat; oculos allicit; Phaetontem extinctum deflet; artificum torno expolitur, elaboratur.

## Locus &amp; Situs.

**AP.** Hyblæa, Cecropia, odoris innata floribus, hortorum cultrix, ceratæ urbis inquilina; domi nidificat; dulces nidos fovet.

**EL.** In Eridani ripa, ad Phaethonis sepulchrum stillat; monilibus & armillis inseritur; thesauris atque scriniolis servatur.

## Motus.

**AP.** Per florea rura volitat; vagatur; semper fugax, quasi aliger equus, & eques; dum volitat, pugnat.

**EL.** Trunco hæret & profluit; lentum, segne.

## Quando.

**AP.** Brevis ævi; in castris hyemat; vere novo se prodit; in aurora roscidum nectar legit.

**EL.** Æternum, immortale; vere liquatur; desatur bruma.

Habere.

Habere.

A.P. *Pennigera, alata, loricata, armata; tubam & hastam gerit; ipsa telum & pharetra.*

E.L. *Aurium appendix; virginum gestamen; monilium decus & luxus; inter opes numeratur.*

So joining several of these together, you may call a Bee *Ingeniosum insectum; hyblæa hospes; Ales Cecropia; nobilissima fimi filia; aurea Jovis alatrix; florum prædo, hirudo; Floræ satelles; cerearum ædium architecta; nectaris propinatrix; mellis opifex; pusilla hortorum Harpyia; volans venefica; loricata avicula; alata Amazon; volatilis tuba; viva telorum pharetra; furunculorum texriculum, &c.*

And Amber, *Pretiosum gelu; luctuosa Eridani gemma; jucunda Heliadum lacrima & monile; Phaethontis funus; lapideum mel; aridus liquor; concretus fluor; aurum fragile; gemmeus arborum sudor; gelidus ignis; viscosa lux; avicularum illex & pedica; flavus Eridani supellex; lubricæ opes, tenaces divitiæ; populea spolia; lapis non lapis; armillarum pupilla; lacrimosum Matronarum delictum; nobile aurum pondus.*

Then he joins both together, not considering that the Bee is dead.

Substantia.

*Nova Metamorphosis! olim flebilis Niebe in saxum, nunc apis flebilem in gemmam migrat: Miræ dilectæ! Apis inter gemmas numeratur: lapis animatur, animal lapidescit: Medusam videt apicula; imo eadem Medusa est & lapis: novas natura docet insitiones, in arbore gemmas, in gemmis apes: prodigiosa fecunditas, lapis aviculam parturit, &c.*

Quantitas.

*Myrmecidis anaglyptis adnumerandum opus: apis in gutta. Unica hæc apis tempus perosa sibi vivit;*

*sola summ implet aviarium, & pusilla se in aula ja-  
ctat, &c.*

### Qualitas.

*Fulva apis fulva lucet in gemma; electum dixi-  
ris in electro. Cerno ut gemmeo radiet fulgore igne-  
bile insectum; dices etiam Apicula est sidus. Alga  
Apis in flamma; ardet in glacie: quid enim ele-  
ctrum nisi flammæum gelu? vilissimo rerum Apis  
Electro pretium astruit; nescias utrum utri plus  
conferat, Electrum Api, an Apis Electro. Ha  
pretiosior est captiva quam libera, eo carior quæ  
clavator. Hem voluptuarius puellarum terror Apis  
in gemma; de alieno superbit Apis, luce fulgens in  
sua.*

### Relatio.

*JovisATRIX prætium alterum tulit, olim aurea,  
nunc gemmea; imaginem cernis quam nemo expres-  
sit, sine cado cælatam; nimis ipsa sui amatrix apicula  
perpetuo se miratur in speculo.*

### Actio.

*Arbor apim, apis oculos rapit; ex ista gemma  
pateram confice, Nectar apicula propinabit. Cerno  
ut arcto complexu hyblæam volucrem gemma foveat;  
dices electrum esse Adamantem. Ad Phaethontis  
sepulchrum dolens apicula lacrimis obruitur. As-  
cupio delectantur Heliades, viscus est lacrima. In-  
cauta apis in lacrimis invenit insidias. In furno  
deprehensa gemmeis compedibus tenetur apicula. Non  
impune arbores pupugit ut flores. Florum præda sit  
arborum præda. Avaræ volucri viscus est gemma.  
Electrum vidit Apis, mel opinata in illecebris la-  
queum reperit. Dolosas experta gemmas, viscata  
membra, &c.*

### Locus & Situs.

*Gemma in theca latet venenum. In gemma lati-  
tat fera: & opes tinentur. Apum Regina regnat*

*invenit qualem nec Semiramis. Auream domum sibi condidit Nero, Apis gemmeam.*

*Sumtuosa hæc Apis in gemma xidificat. In speculo excubias ducit. Gemmam custodit apis qua custoditur. Apim coluere Ægyptii, apem avari. Infidæ infidæ latebra latentem prodit. Ubi asylum sperabat carcerem invenit, &c.*

#### Tempus.

*Strenua bellatrix apis in gemma hyemat, æstivat in glacie. Brevis avi avicula lacrimis æternatur. Nuper avis, nunc lapis.*

#### Motus.

*Vernis fessa laboribus apis vacationem obtinuit in gemma. Castrorum desertrix in ostro cubat. A lento velox tenetur. In liquida hæret, in sicco natat. Nimis alte volitans Icario lapsu naufragium fecit. Esfugere si potest, nollet, illustrem sortita carcerem. Rara avis volucti gemma, &c.*

#### Habitus.

*Novum indumenti genus, vestita est apis & unda pellucet. Jam matronales inter luxus feram numerus, &c.*

If you add to those another circumstance, the Bee dead in Amber, you discover a new field of matter.

#### Substantia.

*Venefica hic jacet cui gemma venenum fuit. Titulo non eget hic tumulus, latentem cernis. Letalis hic succus, quam necuit, servat; dubites, apine mortua sit an electram vivat; exanimatum corpus suum animavit sepulchrum. Hoc cadaver, uti Hædoreum, pretio redimitur, &c.*

#### Quantitas.

*Pusillum hoc sepulchrum Mausoleo insultat. Ingens miraculum apis mortua. Unica jam non est Phœnix, alteram ostendit Eridanus.*

## Qualitas.

Obscura olim avicula, dum extinguitur, lucet.  
Hoc cadavere nihil pulcrius, nihil hac umbra clari-  
us; Elysium habet in gemma. Luxus est sic pe-  
rire. Pretiosum hoc funas invidiam morti detra-  
xit.

## Relatio.

Gemmeum apiculæ typum cernis in protypo. Sese  
ipsa finxit & fixit. Narcissi fatum experta est apis  
in speculo mersa. Hanc puellæ vivam oderunt, mor-  
tuam colunt.

## Actio &amp; Passio.

Exigua hæc artifex majori ingenio cadaveri ca-  
vit quam corpori; ceream sibi domum molita, sepul-  
chrum gemmeum. Nec lacrimis eget nec face; in  
lacrimis conditur, in tumultu lucet. Crudelis Nympha-  
rum pietas! innocuam apim dum lugent, necant; hæc  
amore an odio peremerint, nescias, complexu præfoca-  
runt. Mortuæ Heliades hostem occiderunt. Mirum,  
auceps in gemma latuit.

## Locus &amp; Situs.

Hinc cadaveri sepulchrum non debes sed scrinium.  
nobili leto leta volucris fimo genita in gemma no-  
ritur. Sarcopagi pulcritudine capta mortem sollicita-  
vit. Hunc tumulum violabit nemo; pretium vetat.  
Rapax volucris capaci conditur gemma; floræ  
barpyia sic condi debuit.

## Motus.

Fugacem licet aviculam lenta mors tenuit. Casso  
abdiderat inter gemmas. Diu pennis velificata cerybæ  
reperit in gemma. Novum malum! in lapide margi.

## Tempus.

Quod immortalis sit apis nil superis debet, sed  
morti. Æternitatem Phario Regi astruit Myrrha,  
api Elestrum, utrique lacrima. Lethali hoc succin-  
mors apem perdidit, Apis mortem.

Habere

Habere.

*Gemmeum cadaver cerne; tales Proserpina gemmas gestitat. Inops victavit apes, dives moritur.*

Thus much for *single words*; it follows concerning *Propositions* or *Sentences*: These consist of *subject*, *copula* and *predicate*. The *subject* in *Invention* is either kept, and other *copula's* and *predicates* applied to it, or changed to raise more matter; and then is substituted in its place either,

1. **SYNONYMUM**: as for little, take *epitome*, *compendium*, *pigmeus*, *homuncio*, *punctum*, *atomus*, &c. or some other of those expressions, found out in the places for single words.

2. **GENUS**; as for treachery, take *Heceir*.

3. **SPECIES**; as for treachery, take *Treason* against the Prince, or Country, as *Tarpeia's*; against enemies, as *Sinon's*; or against friends, as *Bocchu's* betraying *Jugurth* to *Sylla*.

4. **THE Cognata**; as for treachery take feigned friendship.

5. OR its *simile's*; as of a Fisher baiting his hook; a Coy-duck enticing those of his own kind into the danger. For beginning; Root, fountain, spring, (as of a watch,) seed.

6. **OPPOSITES**; as fidelity:

The *Copula*; for so we will at present call those *Verbs auxiliary*, by some of which all questions are made, and by which the *Predicates*, whether

whether Verb or Noun, are joined to the subject. These are, *am, was*, with their divers cases and persons, *have, had*; *do, did*; *make, made*; *suffer*; *shall, should*; *will, would*; *may, might*; *can, could*; *owe, ought*; *useth or is wont*. These again vary questions by the *Tenses* or times; *present, past, or future*: and both these a long or short while: such are these questions, *Is it? was it? hath it bin alwaies? lately, or a long time ago? will it be? would it be? may it be? might it be? &c. ought it or behoveth it to be? useth it; or is it wont to be?* Again all these are either *affirmative or negative*. *Is it not? was it not? hath it not bin?* They are also varied with *If, as, if it be, if it were or were not* what would follow? *If Alexander had fought with Romans; If the Sun go out of the Zodiack?*

For *Prædicates*, ordinarily Authors do prescribe no other Common-places for *Invention* then the *Predicaments*; which indeed do supply answers to very many questions, but not to all. I have therefore rather chosen to follow *Matteo Pellegrini*, who reduceth all *Predicates* that can be applied to a subject (as near as his observation could reach) to twelve *heads*, or (as he calls them) *Fountains and Springs of Invention*; which are these: 1. The *relation or commerce between the object and human faculties*. 2. *Constituents* or parts. 3. The *causes, principles, or efficientes*. 4. The *End*. 5. The *Action*. 6. *Passion*. 7. *Quality*. 8. *Quantity*. 9. *Time*. 10. *Place*. 11. The *Subject*. The *Correspondents*. Of which I shall speak in order, shewing what *sub-heads* every place containeth, and how matter may be drawn out of them by *questions*. Yet I shall not set down  
all



all that is to be said, for that were both impossible and unnecessary; but sufficient to make the use of them, and of all not set down, understood and practicable. The manner to use them is this; set down the common place with its particular heads upon a several table or page; till by frequent perusing and practising they become ready and familiar to you. Then, by the auxiliary Verbs, put in form of a question, find out such notions contained in each place as are agreeable and fitting to your subject; change also the subject (as often as you have need) by some of the former waies, and apply the questions after the same manner to them also.

I. COMMON-PLACE. The Relation of the object to the faculties of man, is as divers as the faculties are; 1. *Sense external, internal.* 2. *Understanding.* 3. *Expression.* 4. *Affection.* Concerning sense (your subject being the object of some of them) are these and infinite other questions; v. g. a Battel. Have I ever seen it? at least painted? or described? might I have seen it? where? how long agoe? how often? had I seen it, what would it have wrought in me? I would I had seen it, for How can I imagine it? what notion have I of it? hath my friend, or stranger or acquaintance seen it? had he seen it, or not seen it, what would have followed? hath he dream'd of it? If a Battel be so terrible when heard, much more when seen; yet more when present in it. Could virtue be seen how would it allure all the World! 'tis pitty a lye cannot be seen, that all men might beware of it. Again, the passion of the sense affords such questions

tions as these. The Comet, did it deceive, weaken, blind, astonish, confound, please, comfort, cheer, the sense?

*Semper ego Auditor tantum? nunquamne respondentem,*

*Vexatus toties ranci Theſeide Codri? &c.*

2. CONCERNING *Understanding*, or the internal faculty of knowing. The actions whereof are *thinking, imagination, apprehension, comprehension*, perfected when we have a compleat notion, or *Idea* of our object; this by many men (an original of many errors) is confounded with assent. *Assent* or belief that the object is so, or not so; hereto belong also *doubting, opinion, believing* or crediting another, *science* or perfect knowledg, *deceit, error, prevision* or foresight, *remembrance*, there being nothing that falls not out to be the object of the understanding, &c. Concerning these, we frame commonly these with infinite other questions. v. g. *Columbus's* finding out the new World. How came it into his thought? did any think of it before? what imagination or conception was formed of it? why were not such, as before him had that imagination, excited to undertake it? did the Ancients think it impossible? did they doubt, whether it were not all Sea? did they believe their Predecessors that denied the Antipodes? how did *Columbus* first assent to it? what arguments, what Authorities moved him? if he had not thought upon it, would any other? A thing so probable did it find many abettors? &c. How did it move, work upon *Columbus*, when he first gave his full consent? what Resolutions did he take upon it? &c.

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3. **EXPRESSIONS**, or the faculty which discovers our minds to others, comprehendeth *Words, languages, spoken or Written; our own or foreign; ancient or modern; copious or barren; elegant or rude; pleasant or harsh; perspicuous or obscure; ambiguous, equivocal, synonymous, proper, natural, figurative.* Again, *verse or prose; narration, interpretation, question; instructing, disputing, determining, affirming, denying, proposing, answering, confuting, amplifying, exhorting, praying, commanding, advising, congratulating, condoling, &c.* All these things are *true or false; likely or unlikely; doubtful or certain.*

To this head are referred also all expressions not by words; as by *painting, graving, symbols, emblems, characters, cyphers, hieroglyphics, impresas;* as also signs with the hand, eye, or other motion of the body; either natural, or by consent of general custom, or particular correspondence. As also all natural expressions of passions, as *sighing, laughing, &c.*

*V.g.* Being to speak of *America* and its Inhabitants; I ask what is the name of the Country? what language it is? who imposed it? whence derived or took he it? what is its true signification? what the reason of imposing it? what synonymas to it? is it equivocal? who hath writ of it? in what language? how much, &c.

Again, is there any Map of it? what doth it resemble? is it painted any where? &c.

4. **AFFECTION** hath these sub-heads; whence questions may be suggested. *Delight and trouble; pain and pleasure; love and hatred; desire or aversion; hope or fear; gratitude or ingratitude, anger, admiration, veneration, content,*  
in-

*indignation, compassion, complacency,* and in short all other motions, or passions of the Soul. In reference whereto I demand, if *v. g.* a visit of a friend hath ever, and when, and how often, delighted me? whether it be a thing desirable, joyful, &c. to me? or if to any other, and to whom? &c. If he should come, how would my passion be affected? what content? &c.

II. SECOND common place of *Constituents* containeth three heads. 1. of *essential degrees* of *Genus's, Species, &c.* 2. of *Particulars* of its *Species*; and 3. of *parts constitutive*.

The first hath subheads all *Essential predicates*. Beginning first with *ens*, enquiring if your subject (*v. g.* an Unicorn) be, or if there be such a thing. So descending, if it be a *substance*, or *accident*. If a substance, whether *corporeal*, or *incorporeal*. If an accident, whether *quantity, quality, motion, (action and passion,) relation, time, or place*; running through the *species* of your *genus* till you come to your subject it self. These subdivisions of every *genus* are to be found in the predicaments. For example, an Eagle. Is there such a thing? a substance or accident? is it a substance created? corporeal? compounded? living? mortal? animal? irrational? volative? wild: that flies single, not in flocks? with a hooked beak? living by prey? &c. So concerning the first *predicate*, many questions offer themselves. As, War is a thing, no great matter if it were not in the World. Were it not that we see it acted every day, we should esteem it a fabulous *chimera*; such as *Cerberus*, and the *Furies*. Were it not, from how many calamities should we be free? Oh that there were

were never known the names of quarrels, dissensions, hatreds, fightings! but that love, charity, and peace reigned every where. What sort of entity is War? pursuing it through all its differences; it is an action, not peaceable or profitable, but troublesome and offensive; offensive upon deliberation, not by Nature, as cold is contrary to heat: for interest of state, to distinguish it from robbery or private quarrels. Menaged with open violence, not secret plots, with armed multitudes, against an enemy that defends himself with a competent Army, &c.

The second suggesteth to us considerations, if the subject be one or many, simple or various; and of how many sorts: *v. g.* how many sorts of Eagles? of War? by Sea, by Land; offensive, defensive; just, unjust; horse or foot-fights; fair or barbarous. So for particulars, the War of the Turks against the *Venetians*, *English* against *Hollanders*, *French* against *Spaniards*.

The third of *Constituent parts*, whether *essential*, *integral* and these *homogeneous* or *heterogeneous*. *Adjuncts*, as hairs are parts of Beasts, leaves of Trees, and these either excrementitious, or else perfective and for ornament; as pillars are parts of noble Buildings, Theaters, Fountains, Piazza's, &c. of great Cities. Or parts of order, as beginning, middle, end; superior, inferior; internal, external, &c. The Soul, hath its parts? may it have? why hath it or hath it not? if it had or had not, what sort of parts? how many, &c.

III. THE third Common-place is of *Causas*, *efficients* or *principles*, to which are reduced,

*occasions, instruments, means, or any concurrents, assistants, or accessories to produce the effect. These again are remote, near, or immediate; universal, particular; primary, principal, or secondary and less principal; total, partial; separate, conjoined; internal, external; necessary, contingent; fortuitous, intended; weak, strong; which may, or may not, be kindred; easy, hard; possible, impossible; prepared, unprepared; dispositions, &c. Again, all these are either of the thing it self, or the thing being such as it is, clothed with accidents and circumstances.*

In human actions also are other heads, as the *Person, our selves, or some other, friend, neighbour, stranger, enemy*; which work either by *chance, by reason, by passion, and these love, hatred, &c. by force, necessity, or violence*; by *custom, by error or mistake, by opportunity, &c. as War: by whom or between whom made? who the occasion? what moved to it? what was the true cause? what the pretence? whence began it? with what Armes and Force was it managed? what instruments or furniture? what conveniences? how many artillery? how many horse? how many foot? how many shot? what stock of money? what strength? what experience? what counsel? who the General? what a one for skill, courage, fortune? what under-Officers of all sorts? how qualified? was he constrained to fight? did he undertake the charge voluntarily? out of duty? ambition? doth he manage it by intelligence? treachery? or force?*

IV. THE fourth Common-place is of the *End and Means*, or of *Good*; for the end of every Agent and every action is *Good* either  
real

*real or seeming; near or far off; private or public.*

Of *Ends* there are several degrees or subordinations. The *ultimate* or *supreme* end. The chiefest is the *glory of God the Creator*; next, the *perfection of the Universe*. And these are *universal* of all things. Next follow more *particular* or *mediate* ends, the *conservation of the Species*; the *conservation of the Individuum*: its *delight* or *pleasure*; *excellency*, and *convenience*; *honesty*, or *duty*; *profit* to the Agent, his friends, neighbors, the public, his Country, &c.

All *natural Agents*, though they *work* for an end, yet *intend* it not, but are *directed* to it. Only *man* being a rational creature, knows and aims at an end. And the end of the *man* is one; of his *Art*, another: as the *statuary* makes a statue to *get money*, &c. but of his *Art* is to *resemble the Archetype*. Of *mens intentions* or aims, some are *Principal*, others *accessary*; some *ordinary*, others *accidental*. *Pompey* married *Cæsars* daughter; *not for* the love of progeny, *not for* her beauty, or dowry; but *for* his own ambition, an *accidental end* to marriage. Some *direct*, others *perverse*; as a Father recounts to his Son the worthy actions of his Ancestors, to *provoke* him to the like; which he *perverts* to pride, libertinism, dis-subjection to Laws and Magistrates, and insolence towards his inferiors. And this happens sometimes out of error and mistake; as when an Orator diverts his Art to get applause: sometimes also out of malice and wickedness, as when a General desires Victory to satisfy his private revenge. When a man goes to Church to look upon an handsome woman, &c.

Again of ends, some are *ultimate* and principal, others *secundary*, instrumental, or means to obtain the other. As a Prince gives our money, to form an Army, to fight an enemy, to overcome him, to take away his dominion, to seize it for himself. This is the ultimate end, the other are means. Of these also some are proper and convenient for the end: as if he, that designs to be a Soldier, learns to menage an Horse, to understand and use arms, to endure hunger, cold, weariness, wounds, watching, &c. Others are improper; as to quarrel, to swagger, to be drunk, fight, kill and slay, every one he meets. To be an Orator, the proper means are to study reasoning and argumentation; to imitate *Cicero*, *Demosthenes*, &c. to observe the best way of disposing his matter, clothing it with good words, phrases, figures, &c. the contrary and improper way, or rather impediment, is to scrape together a parcel of well-sounding words, a few snaps of wit, &c.

Again, some ends are *obtained*, others *hindered*; as a man desires health and strength, *sed grandes patinae, tucetaque crassa annuere his super vetuere*. A Father desires his Son to be virtuous and prudent, and provides him Masters, Books, &c. but the young man abandons himself to ill company, &c. hindered by our own folly, opposition of friends, enemies, &c. or fortuitous accidents.

Questions concerning the End are such as these Wherefore? why so? to what end, purpose, intention? for whose sake? for what good doth, worketh, maketh, he this? what shall he reap by it? hath he obtained his end? hopeth he, shall he obtain it? what means taketh he to obtain it? are they



they rational, prudent, proper? who can, hath, will, hinder him? or it?

V. THE 5. Common-place is of *Actions*. Whereof some are *immanent*, when the *Agent* is also the *patients*, commonly expressed by *Verbs neuters* in Latin. Such are, to grow, to fail, to move, to rest, to want, to hast, to declame, to study. &c. to think, understand, &c. Others are *transient*, when the *Agent* and *Patient* are divers, and are expressed by *Verbs transitives*, as striking, heating, &c.

Again, some *actions* concern *being*; as v. g. Pride, what doth, can, shall, will, &c. it produce? [Note that all the auxiliary Verbs have their greatest use and force in this Classe] generate, perfect, preserve, consume, destroy? Conversation begetteth similitude in manners, mutual confidence, uniting interest, conserves friendship, and is apt to procure advancement, &c. Debauchery consumes the estate, destroys health, &c.

Others concern *qualities*: and indeed all *Actions* proceed from the virtues or faculties of their *Agents*; whether natural or acquire; and *Actions* are as various, and copious, as *Qualities* are. As a wise man gives good counsel, and doth his action wisely. A young man doth, can, may, is wont to do foolishly. Strong Wine, doth, is apt to inebriate. In action, the place, time, and quantity often afford matter considerable. He can speak more boldly in an Ale-house, then at Court. The Sun warmeth and enlighteneth (because bigger) more then Venus; more also when nearer. How doth it move, act? by it self, by another? by Nature, force, chance? as the Efficient,

ficient, end, pretence, &c. circularly? directly? how in youth? how in age? how at first? how afterwards? slowly or hastily? constantly or by intermissions? equally or unequally? mediately or immediately?

To action are reduced also *Consequents* or *Effects*, which answer to the Question, what doth it, or he, work? and of these some are *made*, some are *done*? some endure no longer then the action it self: as, the room is no longer light then it is enlightened. If the Auditors mind him not, all is done, as soon as the Preacher hath spoken his Sermon.

Others *remain* after the action is ended; as health remains, tho the Medicines have ended: Science remains, when the study is finished. Science gets honor, honor employment, employment riches. A Prince what doth he? what ought he, &c. to do? to administer Justice. What will that do, or is it apt to produce? to maintain plenty, security, peace. What are the effects of these, naturally, usually, alwaies, continually? the peoples love, and readiness to spend their lives and estates for him. Hence no danger of insurrections, rebellions, &c. he will live in great honor, and reverence with his Neighbors, &c. The golden apple, thrown by discord amongst the Gods at a feast, what consequents had it, might it have? &c. delight of the guests: Emulation and desire of the three Goddesses: Chusing of *Paris* to be Judge: Mercuries descent to carry him the message: His undertaking it: his beholding the three Goddesses, &c. So the immediate effect of the Sun is heat, thence the warming of the Earth, raising vapors, thence clouds, rain. Again,  
from

from heat, Seasons of the year, generations of all plants, metals, &c.

VI. THE sixth common-place is of *Passion*, or receiving an Action. But especially *suffering*, which is chiefly of evil. To this belongs *being made, being done*; Was the World, could it be, could it be made, from eternity? the rebuilding of the City, is it, may it, could it be done, finished, perfected, destroyed, consumed and changed into better, worse?

Why do some men grow as fat as *Ehud*, none as big as *Goliath*? Qualities. The Moon, because receiving her light from the Sun, is subject to Eclipses, change, full, &c. *Priamus*, because old, lived to be spoiled of his Kingdom, to see his Sons slain, his City destroyed, &c. The *Ethiopian* is burnt with heat, the *Laplander* frozen with cold.

In sum, what ever heads belong to action, may be also easily applied to Passion.

What doth the object work upon us? our senses? &c. what do all Simples and Medicines; Air, and all things (called by Physicians) preternatural? all things edible? &c. work upon us in order to health and sickness? what do all Arts work? what all virtues, vices, estates, ages, sexes, &c. work? well? ill? or indifferently?

VII. THE 7th Common-place is of *Qualities*, which hath these heads. 1. *Good and evil in themselves*: good is perfect, worthy, noble, excellent, happy, &c. *Evil* the contrary. *In respect of others*, necessary, helpful, superfluous, profitable, agreeable, hurtfull, &c. as *Lucifer*  
was

was created a most noble and excellent spirit; but afterwards became unfortunate, wicked, dangerous, malicious, in endeavoring to diminish the glory of God, and devising mischief to man. Full of hatred against Heaven, and deceit against Earth; &c. by which means he is become the vilest, and most detestable of all Creatures.

2. *QUALITIES occult*; which are known only by their actions. What is the power, faculty, &c. of the *Lodestone*? to draw Iron, to make it move towards the North, &c. who could believe the power of *Circe*, to change Men into Hogs?

3. *QUALITIES sensible*; such are beauty, ugliness; figures of all sorts; light, darkness; colours of all sorts, natural, artificial; white, black, &c. for hearing, sounds of all sorts; shrill, loud, skreeking, whistling, din, noise, &c. So for smells of all sorts and tastes: also tangible qualities, as heat, cold; dry, moist; heavy, light; hard, soft; liquid, solid; thin, thick; subtle, gross; clear, &c. and all these natural, or adventitious. As *Lucretia* was beautiful naturally, &c.

4. *QUALITIES of the mind, faculties*, or powers natural, or accidents; as in the understanding, perspicacity, sagacity; memory, tenacious, treacherous; invention, ready, slow; the affections also and passions, virtues and vice belong to this head.

5. *ADJUNCTS*; as naked, clothed, armed, adorned;

adorned, trimmed; not men only, but Houses, Cities, Sepulchres, Fountains, and the like.

6. SITUATION; as Cloth is renter'd, folded, &c. a Pillar upright, leaning, fallen, hanged up, &c. a living creature standeth, sitteth, lieth, kneeleth, &c.

7. RELATIONS; as Lord, Subject, Judg., Advocate, accused, Magistrate, Master, Servant, Scholar, teacher; married, unmarried; rich, poor, &c. noble, ignoble; glorious, in disgrace, &c.

VIII. THE 8th Common-place is *Quantity*; this is easily and vulgarly known with its species. To it therefore belong number, one, many, few, &c. *v. g.* How many Suns are there? is it never seen double, or triple? why can there be no more? if there were more, what would follow? is it divisible or indivisible? extended? how far? how many parts hath it? how great is it? how large, long, high, thick? greater then the Earth? how often? how is it to be measured? how long hath it lasted? is it diminished or increased? hath it any weight?

IX. THE 9th Common-place of *Time*, hath these heads; *alwaies, sometimes, v. g.* what is the duration of the Creator? he hath alwaies bin. Is it possible he should be not eternal? if he were not eternal, what would follow? why is he eternal? can any thing be eternal besides him? Duration is varied into *past, present, and future*. Prudence considereth things  
past,

past, that it may govern the present; and make eth conjectures from both: that it may well manage the future. The past is considered by memory; the present in acting; in the future are concerned our hopes, fears, providence, cautiousness, &c.

2. DIVERS measures of time; as *ages, years, months, daies, hours, moments*, and parts of time; as Morning, Evening; Spring, Summer; Infancy, Childhood, &c. the beginning, middle, ending of the Duration of any thing.

3. OCCASION; as favorable, opportune, accustomed, purposed, &c. with their contraries.

X. THE 10th Common place is *where*, or *place*. To which belong. 1. The *several parts of the Universe*; as Air, Earth, Fire, Water, Heavens, Firmament, &c. North, South, &c. Zones, Climates, &c. Land, Sea, Islands, &c. Countries, Asia, Africk, &c. *India mittit ebur, molles sua thura Sabæi*. Where shall we find deceit? in shops and Markets, in narrow Souls. Where subtilty? in the *Genoueses*. Where Industry? in *Holland*.

2. PLACE is either *Proper, common*; due, belonging to another. A Scholar in a Market is a fish on dry land. Place also is *natural, violent, accidental*; where it ought, is wont; it may safely, well, be. Our Country, dwelling, &c.

3. DIFFERENCES of *place*; before, behind; on the right, left, &c. hand; above, under; over against, towards, &c. neer to, far off; in, by, at, &c.

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&c. Where stood *Carthage*? *Italiam contra*, *Tyberinaque ostia*. Where is water to be had? in the Fountain, River, Well, &c.

4. QUALITIES of place; cold, hot; fruitful, barren; clean, dirty; champagnes, mountainous; tilled, untilled; sandy, chalky, &c.

5. CIVIL places; as an House, Town, Village, villa, Shop, Market-place, Street, Theatre, Church, Hall. Public or private; Sacred or profane; solitary, inhabited; our own, others. Where may a man plant, build, &c? upon his own. Where do flatterers frequent? the Court.

6. THE power or property of place. *Vervecum in patria, crassoque sub aere natus*.

XI. THE 11th Common-place is the subject to which any thing belongeth, or wherein any thing is. There is nothing that may not be the subject of another. The cause may be of its propriety. Virtuous actions to whom are they proper? in whom to be found? in prudent persons. What things are hot? those exposed to the Sun, are neer to the fire, are in motion. Who are cunning? they who have much experience. The effects and signs. Who are noble? they who do nothing basely, or craftily. Who are true Princes? they who govern for the good of their People. Who are subject to anger? they who have a sharp nose, curled hair, red face, &c.

Substances are most properly the subject of other things. As God is the fountain of goodness,

ness, the Angels receive it immediately from him. Men and other Creatures are good each in his kind.

So for all other things. What things are, may be, use to be, ought to be, accounted long? [Actions and Passions] a Journey from *England* to *China*. The works of *Tostatus Abulensis*. Delay of what is earnestly desired. [Time] the lives of Men before the Flood. [Place] the way from *Paris* to *Constantinople*. What things are weak and feeble. [Quantity] things small and little. [Quality] sick persons, Women, pale persons, fearful, tired, &c. [Action] Children, old Men. [Place] the Asiatics, &c.

XII. THE last Common-place is *Correspondents*, which hath many under it, as

1. *Before* and *after*; first, second, third, &c. last: beginning, middle, ending. More or less. Whether is before, *Saturn* or the *Sun*? in dignity and perfection the *Sun* is before: in place, descending, *Saturn* is before. In time they are equal.

2. *The same* and *divers* or different. *Virgil* was the Author of the *Georgics*, who of the *Æneids*: the same. How doth his Poems differ from *Homers*, *Theocritus*, *Hesiod*, *Tasso*? &c.

3. *Equal* and *unequal*: double, triple, &c. half, and generally all Proportions.

4. *Like*, *unlike*; *contrary*, *opposite*; and these varied with more and less. *Alexander* and *Jul. Caesar* were like in boldness, unlike in stature; of contrary dispositions. Whether was more prudent? less fortunate? Was *Plato* a better Philosopher, or *Dionysius* a worse Tyrant? the Astrologues prediction of *Cæsars* death, brings to mind the like of the Earl of *Pembroke*.

5. *Union*



5. *Union or conjunction in the same action*; as when two act one upon another mutually, as two enemies, or emulators seeking to undermine one another. Or when both act upon a third, as two Rivalls toward the same Mistress. Or both suffer from a third, as two servants under the same Master. Or one act and the other receive or suffer, as the Master and Scholar, Judge and accuser.

6. *Together, near, far of: antecedent, concomitant, subsequent*, either in place, dignity or time. *Christmas* brings to mind good cheer, mirth, jollity. A feast suggests Meats, Cooks, Fish, Fowl, Flesh, Sawces, Dishes, Chargers, Wines, Cups, Plates, &c. The Spring brings in Summer, Autumn, Winter. *Cæsar* makes me think of *Brutus, Cassius, Pompey, &c.*

## CHAP. XII.

*Brief Directions for Elocution.*

I Beg the Readers pardon, if, contrary to my own design, I here subjoin to the discourse of invention a few lines in order to regulate our *speaking and writing*, what we have invented. And the rather, because amongst the very many Books of *Rhetoric*, I have not seen any, that declares the difference and reasons of *Stiles and Figures* so exactly as *Eman. Thesaur.* Out of him therefore, for the greatest part, I have drawn this short *scheme and prospect*; whereby any, even meanly practised, capacities may be able to discern and judg of what is well, and *Orator-like* written or spoken; and consequently himself also to imitate the *Eloquentest* Authors.

There are then divers manners of speaking and writing.

1. **CONCISELY**, in few short abrupt Sentences, as men ordinarily speak in common conversation, without any art, or order. As.

*Dic mihi Damata, cujus pejus? An Melibai?*

*Non, verum Ægonis. Nuper mihi tradidit Ægon.*

Such is very frequent in the *Comedians*.

*Vos isthæc intro auferte: abite. Sofia*

*Adesdum. Paucis te volo.*

*Dixi, audivistis, tenetis, judicate.*

2. **SOMEWHAT artificially** but *imperfectly*;

1. with-

1. without any observation of numbers, correspondence, measure, &c. when a *period* hath no certain bounds, but goes on till the matter be ended; keeping the mind of the *Auditor* still in suspense, till all is said which is to say; which when it will be, the *Auditor* cannot divine, because he cannot foresee where the speakers design will determine. Such are the beginnings of most of *S. Pauls* Epistles. Such is that beginning of *Cicero's Oration pro Calio*. *Si quis Iudices forte adsit, ignarus legum, &c.* till you come to *quibus otiosus, ut in communi quidem otio liceat esse*. So in that *pro Milone* beginning at *Occidi, occidi non Sp. Malium &c.* unto *non modo vestibulo privaret, sed omni aditu & lumine*. So in *Catone Majore*. *Plus apud me Antiquorum authoritas valet, &c.* unto *per visum ex Africano audisse dicebat*.

Such is that *Dithirambique* scene in *Senecas Oedipus* which begins.

*Effusam redimite comam nutante Corimbo*

*Mollia Nisæis armati brachia thyrsis. &c.*

Such that of *Virgil* in his *Silenus*.

*Namque cæcebat uti magnum per inane coacta &c.*  
And *Æneid* 6. *Principio cælum ac terras, camposque liquentes, &c.*

Such is most of the *Historians* manner of writing.

This fashion of speech the *Greeks* called *Oratio pendens*, *Ar. Rhet. l. 3. c. 9.* such when an *Athenian Ambassador* used at *Sparta*, the Senate replied, the first part of your *Oration* is gone out of our minds, and the second never entered in.

3. AFTERWARDS *Thrasimachus*, or whoever he was, that first observed the pleasingness in *Lyrics* to proceed from their pauses and Measures, began to practise the same in *Prose*; and to mince

those great and unlick'd masses into shorter and rounder *periods*. Of these, that, which consists of one entire sense only, and is not divided into members, (such as are most of *Senecas*) is called by Aristotle *Periodus supina*: and by reason of the omission of the transitions, and the frequent repetition of the same matter in several words, is by most *Orators* rejected. Wherefore others, out of more diligent observation of what was pleasing, changed those round and incoherent *periods* into many more concile *members*: carving them, as it were, into divers clauses and parcels; which were also made correspondent and commensurate one to another. So that they became neither *intire*, nor yet *maimed*; not *metrital*, yet not *without meeter*; not *in feet*, yet not altogether *loose*; *without Verse*, not *without rythme*; *verse* compared with other *prose*, *prose* compared to *verses*. This came not in fashion amongst the *Romans* till the latter end of *Tullies* time; which made his first *Orations* not to be so eloquent as his latter; and himself to complain that he was going out of the World when he began to understand Rhetoric. And of some *Orators* in his time he saith; *In iis erat admirabilis cursus orationis, ornata sententiarum concinnitas non erat.* i. e. they had a wonderful fluency in their stile, choice words, and round full periods, but they wanted the neat distribution of them into parts and members. The first is like an head of excellent hair, but hanging down, and flagging; this other like the same hair disposed and made up into rings and curls. Examples of these are infinite in *Plinies* Panegyric.

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4. THIS *Harmony* or correspondence of the clauses of a Period consists in three things.

1. *Equality of the members.*
2. *Contraposition of the words.*
3. *Similitude of termination.*

1. *Equality* is, when the divers clauses of a period consists of equal number of words, or of syllables, or times, (two short syllables being equal to one long) which is altogether as graceful. As *Speremus quæ volumus; quod acciderit feramus.* Cic. *Alterum optare crudelitas est, alterum servare clementia.* *Superbia in fronte; ira in oculis; pallor in corpore; in ore impudentia.* Plin. *Siquid obtigerit, equo animo paratoque moriar; neque enim potest accidere turpis mors forti viro; neque immatura Consulari; neque misera sapienti.* Cic.

2. *Contraposition, antithesis*, is a conversion or retorsion of the same words in divers clauses of the same period. For the same words are severally (and often contrarily) joined, to make as it were a seeming contradiction, or paradox at least. As

*Sapius accidit ut imprudentes feliciter, prudentes infeliceiter agant.*

*Infelix Dido nulli bene nupta marito;*

*Hoc pereunte fugis, hoc fugiente peris.*

*Stultus prudentibus, prudens stultis, visus.*

Sometimes also words of a contrary signification are joyned together elegantly in one periodus supina. As, *Inclinata resurgo. Carpit & carpitur una.* *Qui spectavit vulnera vulnus habet. Sparta ibi moros habet ubi non habet.*

Sometimes words signifying contrary things are placed in divers clauses of the same period. As, *Aut viros amplifica, aut mortuos derelinque.*

*Alba ligustra cadunt, vaccinia nigra leguntur.*

Sometimes they are placed in manner of a

*Dilemmai. Morere, si casta es, viro; si incesta, amoris.*

*Jupiter aut falsus pater est, aut crimine verus.*

3. *Similitude of terminations*, whether 1. by iteration of the same words in several clauses. 2. Of the same cases and persons of nouns and verbs, tho not the same words, yet of the same or like sound. Of the *Spartans at Thermopylae. Trecenti sumus, sed viri, sed armati, sed Lacones, sed ad Thermopylas; nunquam vidi plures trecentos.* Of the same, *Nos sine deliciis educamur, sine muris vivimus, sine vita vincimus.* This correspondence is sometimes in one word, sometimes in 2, 3, 4; and 5 sometimes, but rarely.

*Indignus cui vel improbi bene vel probi male dicant.*

*Dum laurum acquisivit regiam, palmam amissit popularem.*

*Vel in negotio sine periculo, vel in otio cum dignitate esse possint.*

*Aequae nocent & qui nolentibus vitam officiose impertiunt, & qui volentibus mortem malitiose negant.*

*An tu me per hos in patriam revocare potuisti, ego te per eoldem in patria retinere non potero?*

5. BESIDES these, there are two other sorts of figures, or ornaments of speech. The first are such as move the affections, and persuade as well as delight, and therefore may well be called *Pathetical*. The second are such as consist in ingenious expressions in the words themselves.

*Pathetical* are those figures, which serve to express some passion, or other operation of the mind; as the imagination, understanding, &c. whether

whether they concern apprehension, appetite, anger, or any other affection whatsoever. Such are.

1. *Cognitio.* to this belong these and the like expressions. *Agnosco, audio, intelligo, scio, experior, video, &c. Agnosco, agnosco; victum est Chaos. Sen. Nunc scio quid sit amor. Virg. Nescio quo pacto fieri dicam. Cic.*

2. *Demonstratio.* to which belong *en, ecce, adspice, audite, &c. En quo discordia civis perduxit miseros! En queis, &c. Virg. Intuemini huic erutos oculos, illi confractos pedes; quid exhorrescitis? sic iste miseretur.*

3. *Narratio.* to which belong, *dicam, enarro, &c. Favete linguis; carmina non prius audita Musarum sacerdos Virginibus puerisque canto. Hor. --Nunc qua ratione quod instat consieri possit, paucis advertite, docebo. Hospes, disce novum mortis genus.*

4. *Affirmatio.* *est labor, non nego; pericula magna, fateor; multæ insidiæ sunt bonis, verissime dictum. Cic. Affirmo tibi, Caie Mari, non sic resistisset. Quin.*

*Negatio.* *Nego esse quicquam à testibus dictum quod, &c.*

*Sole meis captiva germanos dabit? non.*

5. *Ironia.* *Ni fallor, feminas ferrum decet.*

6. *Aposiopesis.* *Novimus & qui te.*

7. *Præteritio.* *Non dico te à sociis pecunias accepisse; non sum in eo occupatus, quod civitates, regna, domos omnium depeculatus es; furta, rapinas omnes tuas omitto*

8. *Juramentum.* *Per has lacrymas dextramque tuam te. Virg.*

*Testatio.* *Vos, Dii Patrii, peccates, testor, integro me animo ac libero P. Syllæ causam defendere.*

9. *Animadversio, epitasis.* A reflecting upon what

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was laid before, or animadverting upon some circumstance of what preceded. *Obrepfisti ad honores commendatione fumosarum imaginum*; upon which he animadverts, *Quarum nihil habebas simile præter colorem.* Cic. in Pis.

*Tu intrare illum Senatumpoteris, O Tulli, in quo Pompeium non sis visurus? tu illam togam induere, quæ armis cecit?* Sen. in Suas.

*Regina quondam, ancilla nunc quidem tua.*

10. *Parentthesis.*

11. *Correctio.* *Antonium in campo vidimus, & quid dico? vidisse nos? Ego vidi.*

12. *Repetitio.* *Commotus nos es, cum tibi mater pedes amplexaretur; non es commotus.*

13. *Admiratio.* *Novum monstrum! integer alitur, debiles alunt,* Sen.

14. *Exclamatio.*

15. *Extenuatio.* *Levia memoravi nimis; hæc virgo feci. Leve est quod actum est.*

16. *Commemoratio.* *O Mysis, Mysis, etiam nunc scripta illa dicta mihi sunt in animo.*

17. *Præfagitia.* *Nescio quid animus grande præfagit malum.*

18. *Dubitatio.* *Dubito an moriendo viceris, an vincendo sit mortuus.*

19. *Inquisitio & interrogatio.* *Nunc quæro abs te, quare patrem suum Roscius occiderit? quare quando occiderit?* Cic.

20. *Responsio.* *Queris, quo jaceas post obitum loco? quo non nata jacent.*

21. *Interpretatio.* *Si intelligis, Cicero, non dicit roga ut vivas; sed roga ut servias. When Anthony offered him his life if he would ask it.*

22. *Occupatio, or preventing an objection.*

23. *Fictio.* *Fingite vobis antiquam illam urbem videre, lucem orbis terrarum, &c.*

24. *Ima-*



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24. *Imaginatio.* Jam mihi cernuntur trepidis delubra moveri sedibus. Virg.

25. *Expressio, ectyposis.* Putares cadaver ambulare. Quacunque iter faceret, ejusmodi fuit, ut non legatus Populi Romani, sed ut quadam calamitas pervadere videtur. Cic. Verr.

26. *Prosopopæia.* Tecum patria sic agit. Cic. Cat.

27. *Apostrophe,* when we speak to one that hears not. O Fons Blandusæ splendidior vitro, dulci digne mero. Hor.

28. *Ratiocinatio,* when one discourseth with himself.

*CUR Pallas non nupta? virum non invenit ullum.*

29. *Conclusiuncula,* when the foregoing matter is reflected upon and concluded with somewhat unexpected. As Cicero, having declared how the *Herbetesi* were by *Verres* condemned to pay a great sum of money to two of his Mistresses, concludes. *Itaque civitas una sociorum atque amicorum, duabus deterrimis mulierculis vectigalis fuit.*

*Epiphomena.* sic dii sprete exardefcunt. Sic humana consilia castigantur, ubi se celestibus præferunt. Val. Max.

*Compendium.* Illis parentis nullus aut æqui est amor, avidi crucis, imperii, armorum, doli; diris, sceleris, breviter ut dicam, meis. Oedip.

30. *Perplexitas.* Quid agimus? animum distrahit geminus timor; hinc gnatus, illinc conjugis cari cinis. Pars utra vincit?

31. *Approbatio.* Sic, sic agendum est. Bene est. Abunde est. Hic placet pœna moans.

32. *Imperium.* Egredere ex urbe Catilina,---- Egredere, purga regna; lethales tecum aufer herbas: libera cives metu. Medea.

*Admonitio.* Vos pro mea summa diligentia mon-

neo;

neo; pro authoritate consulari hortor; pro  
magnitudine periculi obtestor. Cic.

Obsequium. Tuus, O Regina, quid optes.

Explorare labor, mihi iussa capeffere fas est.

So for the Passions.

Blanditiæ. Animula dulcis, suavis animula.

Salutatio & Apprecatio. Bene valeas, quisquis es.  
Sitt tibi terra levis: Dii te ament qui hæc legi.

Veneratio. Delubra & aras calitum, & patrios lares  
supplex adoro.

Abominatio. Heu stirpem invisam! & fati contra-  
ria nostris.

Irrisio. Ah, ah, Ah, lapidus amator silicernius.

Execratio. Dii te perdant, fugitive. Cic.

Oportatio. Fecisset utinam Deus immortalis. Maxime  
vellem, Iudices.

Invocatio. Hymen, o Hymenæe veni.

Votum. Voveo tibi victimam, fortuna redux.

Obsecratio. Per has aniles ecce te supplex comas, atque  
ubera ista pene materna, obsecro.

Commendatio. Si te in germani fratris dilexi loco:  
sive hæc te solum fecit maxime, seu tibi morigera  
fuit in rebus omnibus: Te isti virum do, amicum,  
tutorem, patrem. Bona nostra hæc tibi committo: ac  
tuæ mando fidei.

Concessio. Do quod vis; & me victusque volensque  
remitto.

Gratiarum actio. Non erimus regno indecores, nec ve-  
stra feretur fama levis, tantive abolefcet gratia  
facti. Virg.

Refusatio. Non me delectant ignoti domino servorum  
greges: nec sonantia laxi ruris ergastula: nolo di-  
ves esse: Patrem gratis amo.

Exultatio. Io triumphè! tu moraris aureos currus,  
& intactas boves. Io triumphè! nec Jugurthino  
parem. Horat.

Jaſtan-

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*Iactantia.* Et nos aliquod nomenque decusque gessimus.

*Gratulatio.* *Lætare, gaude gnate; quam vellet tuos  
Cassandra thalamos.*

*Plausus.* At mihi plaudo ipse domi, simul ac nummos  
contemplor in arca. *Horat.*

*Ejulatio.* Hei mihi! nequeo quin fleam,

*Expostulatio.* *Improperium.* Ingrate cessas orbis? ex-  
cidimus tibi?

*Pœnitentia.* Potens jam cecidit ira: pœnitet; facti  
pudet. *Sen.*

*Spes.* Spero equidem mediis, si quid pia numina pos-  
sunt, Hæsurum scopulis.

*Desperatio.* *Assumest, conclamatum.* Occidimus. Aurea  
pepulit hymenæus meas.

*Timor, horror.* Sudor per artus frigidus totos cadit:  
cimen tremisco misera feralis Dei. *Sen.* Pavet ani-  
mus, horret: magna perniciēs adest.

*Verecundia.* Hæu me! per urbem (nam pudet tanti  
mali) fabula quanta fui.

*Audacia.* *Impudentia.* Resistam: inermes offeram ar-  
matis manus. Dabit ira vires. Ingentem confiden-  
tiam! num cogitat quiddicat? num facti piget?

*Excandescencia, Minæ.* Accingere ira; teque in exi-  
lium feras furore toto. Væ tibi causidice. Diris  
agam vos; dira detestatio nulla expiatur vi-  
tima.

*Nemesis, Indignatio.* Isthic nunc metuenda jace: non  
te optima mater condet humo, patrioque cnerabit  
membra sepulcro: Alitibus liquere feris; aut gurgite  
mersum unda feret. *Virg.*

*Miseratio.* Compessere quidem verba, & audacem  
manu poteram domare; sed meus captis quoque scis  
parcere ensis.

Con-

Confessio. *Me amare hanc fateor ; si id peccare est, fateor id quoque. Tibi, Pater, me dedo ; quid vis oneris impone, impera.*

Deprecatio. *Miseremini familiæ, Judices ; miseremini fortissimi Patris ; miseremini filii. Cic.*

3. OTHER figures there are, which consist in the words ; as Metaphors of divers sorts, whether the Genus for the Species, Species for the Genus, part for the whole, or the like. As Hypotyposis, or applying of words of life and sense to things inanimate. As Hyperboles, Laconisms, Oppositions, such as *Campi liquentes, liquidi Chrystalli* ; Or Deceptio, when a sentence ends unexpressedly. *Spero tibi eventuram hoc anno maximam messem mali.* Her mouth, oh heavenly ! wide. *Tua nitet in fronte fulgor aureus ; argentum in cirris ; smaragdus in oculis ; sapphirus in labiis ; chrysolythus in genis ; collum in rectis.*

*Metaphors are of divers sorts, i. e. are taken from divers common places.*

- |                       |                                 |
|-----------------------|---------------------------------|
| 1. From likeness      | <i>Homo quadratus.</i>          |
| 2. From the attribute | <i>Regnat gladius.</i>          |
| 3. Equivocation       | <i>Jus Verrinum ;</i>           |
| 4. Hypotyposis        | <i>Pontem indignatus Araxi.</i> |
| 5. Hyperbole          | <i>Instar montis equum.</i>     |
| 6. Laconismus         | <i>Carpathii leporem.</i>       |
| 7. Opposition         | <i>Mens amens.</i>              |
| 8. Deception          | <i>Vale apud Orcum.</i>         |

More particulars may be found in Authors ; thus much is sufficient for this place, where this discourse intruded it self, besides my intention.

## CHAP. XIII.

*Of bettering the Judgment.*

1: **T**HE *Judgment* is that *faculty* whereby we discern, *i. e.* *Judge* of, true and false; good and bad; better and less good. *Naturally* some (*i. e.* *sedate* considering persons) are better disposed to it than others; but none attain any considerable perfection in it any other way, than by *experience*. *Experience* (I say) of others communicated by *Books* or *instruction*, and of themselves by their own *observation*. For without this, *reading* is of small force, not being fully understood; nor the right application of what was read comprehended. And this *experience* is not taught by so many hours a day, but may be got at all times, at play, in conversation, in business; by loose-doing, by ill doing, our selves or others; only it requires a mind ready to reflect upon what we see, hear, or do, or suffer. The habit, which perfects this faculty, (as that which regulates the will and affections is virtue) is *Wisdom* or *Prudence*. That great power, *whereby* we live in happiness and content; *whereby* we excel all other Creatures, and most men also; being by it out of the reach of their deceit and craft, and not imposed upon, or derided, by them; *whereby* our reason and better part is regulated; and *whereby* we ought to govern both our selves and others. This if it be applied to particular subjects hath several names: as if to govern Cities or Commonwealths, 'tis *political* prudence; if Armies and

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War

War, *military*; if a family, *aeconomical*, &c. with none of which I intermeddle, but only with that, which concerns every particular person in the conduct of his life: and here only in general; reserving to the second Part such particular rules, as either my own or others experience, that I have read, have suggested. In this place therefore I shall only advise (as well as I can) how the *faculty* is to be cultivated for the implanting that great perfection.

2. AND first take notice; that the *exercising this faculty is the employing of all the rest*. For it is in vain to give *judgment* without comparing and examining the reasons (devised by *Invention*) for both parties; and the like cases in former times suggested by *memory*. For the chief employment of the *judgment* being concerning the future, either the choice of an End, or of apt means to an end; no man can promise to himself any success in his election without engaging all the powers he hath. As there must be 1. [Supposing the end to be already resolved upon and alwaies before his eyes] a *proposal* or finding out several *v. g. mediums* to an end; which is called *Counsel*. 2. A *comparing* these together, that he may be able to chuse the *best* and *propereest*, and *honestest* for his purpose, (for if he use dishonest means, tho proper, 'tis *craft* and *subtilty*, as to chuse improper is *folly* and want of wisdom.) This is the immediate action of *Judgment*; and which consists of many parts. As 1. *circumspection* of all circumstances of time, place, and all other opportunities. 2. *Caution*, for prevention of hinderances, considering all dangers, and difficulties, he is likely to encounter; and either providing to decline

cline and avoid, or arming himself to resist, or suffer them. 3. *Solertia* or good and rational conjecturing of what is likely to succeed. 4ly. A firm *resolution*, and competent secrecy. And lastly a constant and due *execution* of what is well resolved. Now because this knowledg is very difficult, and at the best but a conjecture, it is necessary to consider *what hath succeeded heretofore upon such premises*, for that is most likely to happen again: but this cannot be done without the assistance either of Books or experienc'd persons, who have seen and known the like cases and successes: and this cannot be without much *observation* and taking notice of things in the time of their actual flourishing; and storing up such rules and histories in the memory for future application. By the way it will not be amiss to take notice, that as there is *no new thing* under the Sun, so *neither any new action*; but the same are representèd over again under varying circumstances: so that he, who intends to be a wise man, must endeavour to distinguish the *Action* (as Physicians do in judging diseases) from the *circumstances*; that he may be able to give a good judgment and prognostic; and afterwards to frame a *general rule*, which may stand him in stead at other times and occasions.

3. OPPOSITE to *wisedom* is *folly*, that base, abject, low, poor, sordid, slavish condition; which renders a man *wearisome* to himself, and *contemptible* to others; *exposed* to every ones deceit and craft; a *slave* to his own passions and others flatteries; and a *stock* whereupon to graft any vice, shame, or misery. This is made up of two Ingredients, *Ignorance* and *Error*. To avoid

which, as also to rectify the understanding, and obtain a true notion of things as they exist in the World, and relate to us; it is necessary that we

1. Endeavour to be set at liberty from the dominion;

1. Of Vices. 2. Of Passions.

2. To use much attention, consideration, and weighing things themselves.

4. That a man may be *virtuous* it is not sufficient that he *now and then* do virtuous actions; nor that he do them *frequently* out of good nature, interest, mode, passion, or the like: but that he work *discreetly, constantly, habitually*, and for a *good end*, and by *deliberation and choice*; which two last conditions necessarily presuppose *Prudence*. So that as no *Virtue* without *Prudence*, neither is it without them. For it hath bin the observation of all knowing and discreet persons, and they have delivered it for a certain rule, as hath also the Holy Spirit, and Wisdom of God himself; that virtuous courses onely, together with Gods grace obtained by much prayer and intercession, are capable to make a man wise, *i. e.* to direct his actions in such manner as he shall not need to repent of them. And that therefore such actions are called *good*; and others *evil*, because of the evil consequents; that they bring such as perform them to sorrow, repentance and misery. Hereupon are grounded those rules in the holy Scripture, that *the fear of the Lord is the beginning of Wisdom, that the beginning of Wisdom is to avoid folly, and wickedness*. That it is *sport for a fool to do wickedly*, and the like: Religion being the chiefest and supremest of all virtues. An *evil man* seeks occasions to gratify his humor; and at best thinks to stop at the confines



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confines betwixt passion and vice; but a *wise man* avoids the occasions of vice, which he looks upon as a disease of the Soul, contrary to the natural and due constitution of it, and subverting its true tone and disposition. And that every *vice* in particular is contrary to *Prudence*, appears; because *Covetousness* instead of wisdom introduceth *craft, subtilty, deceitfulness*, which are called the wisdom of the World. *Pride* breeds presumption of his own parts whether natural or acquire; whence proceeds obstinacy, arrogance, contentiousness, singularity, disdain and contempt of others, and their advice or assistance. The danger of this is very great, because every one sees it but he that is sick of it. And *lust* (the third fountain of all vices) is the mother of *negligence, precipitousness, inconsiderateness, inconstancy*, and at length of that *blindness of understanding*, which renders them incapable of discerning, such things especially as concern their Souls, but even such also as are advantageous to their temporal welfare; and of chusing better from worke, fit and convenient from improper and aliene.

5. PASSIONS, tho not so immediately concurring to the ruine of the Judgment as vice, yet indirectly and by consequent destroy it also. For being (as I said before) undeliberate motions towards objects pleasing or displeasing, and therefore in the sensitive Soul; the objects passing through that to the understanding, carry with them that *tincture or form* they there receive by those Actions; not now as pleasing or painful, but as good or bad (for so the *passions* represent them.) And if the *Intellect* do not spec-

dily reflect upon the deceit; and separate and cleanse the natural from the passionate, wherewith it is stained; it becomes partaker of, and engaged in, the error. And so not only loseth the true notion and knowledg of the object, but apprehends it also under a wrong and false *Idea*; mistaking *v. g.* the pleasure or good for the object. And whatever it receives or considers, whilst in that disposition, is conceived under the same mistake. So that all passions more or less, according to the degree of their strength, render the understanding partial and unindifferent, and consequently erroneous, and unfit to judge in any thing of moment. Hence it is, that a man in *passion*, tho the alteration be only in himself, yet imagines the World without him to be changed. What was *before esteemed*, when now look'd upon through this false light, appears *contemtable*; and the contemned becomes admirable. The *beloved* or desired is without faults, is excellent and easy; the *hated* is all faulty, unworthy, and impossible. Yet is this no great matter compared to the *Passions*, when they are in their height and vigor. Do we not see how for the satisfying of a lust, and enjoying a revenge, a man breaks through all Laws, all obligations natural and civil? how he regards not what injury or affront he offers even to Magistrates and Parents? how he despiseth all conveniences and evil consequences, his own or other mens reasons may forewarn him? But I will not meddle with these *extravagants*, utterly unfit to be carved into *Mercuries*; and will consider those which work more mildly; and *seduce*, not *trample* upon, the Judgment. Such are,

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I. SELF-LOVE, or *self-estimation*, an overvaluing of a mans own parts, opinions, or actions. An *error* in some sort *necessary* to the well-being of man; for should every one know exactly the measures of his own ability, the greatest part of the World would be miserable. Every man, therefore, makes himself the standard for all others, esteeming every ones abilities and actions, as they are equal or conformable to his own. And this seems to be a natural suggestion: but if it be too much indulged, so that either for *pride* of his own parts, knowledge, &c. or for *interest* and *covetousness*, or for *honor* and *reputation*, or for *custom* and *education*, or any other by-respect, a man warp his *judgment*, he lies under a lasting and universal prejudice. For this is the beginning of *Opiniatrety*; and when *despising* the advice and judgment of others, he *follows* only his own counsel, is it not just that he should be permitted to fall into the consequences of his own opinion? he that bends, and plies his reason to his passion, why should he not enjoy the product of his indiscretion? why should he that *sows* folly, *reap* the fruit of counsel and advisement? But to instance in the foresaid particulars.

1. He that is *conceited of his own worth*, *eo ipso despiseth* others; and therefore will not read or take pains to inform himself what other Men say or know; but when he fixeth in himself this proposition, that *other Men are more ignorant* than he, then whatever comes in his fancy, seems to be an addition to knowledg; and must either be reserved as a mystery, or vented as  
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the *Depth of Science*, and *Oracle of wit*; though many times it is but either a *great error*, or at best, a *vulgar truth*. And the most extravagant and grotesque conceits, as being most of all his own, he esteems and values the most. Such a man frames to himself notions and opinions, which all the World is to submit to, and these alone are to be taught and propagated; and all opposers are opinionastres, and ignorant, if not malicious, contradicters of the truth, and envious of the glory of him that discovers it. Hence comes the *spirit of contradiction*; that let the adverse opiner say what he will, his reason will not be heard; for indeed our *learned man* stands upon his guard against truth; and so at last, instead of fair arguing, turns to *chicanery* and *Pedantry*.

2. How much *interest* and *secular respects* wrest the judgment, is manifest to any one that observes; that the *striving opinions*, and such as are countenanced by them that can reward, never fail of abettors. But I can easilier pardon these than those who for *love of gain* oppose the *Magistrate* and *Government*; who knowing the humor of the ordinary people to be against obedience and subjection, make use of it to disturb the peace, that they may fish the better. They *gain Profelytes* that they may *grow rich*; they *gather Churches* that they may *collect wealth*; and *heap up Disciples*, that they may *multiply collections*. Thus they deceive unlearned and unstable Souls, of their *temporal*, as well as their *spiritual*, goods: and care not what craft and deceitfulness they use that they may fill their purses; their Arts are infinite,  
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and seen of every one but those who are deceived by them.

3. *VAIN-GLORY*, or *desire of seeming* more knowing than other persons, is as strong a passion, ever since our first Parents were carried away by it, as any that molests our Souls. This goes masked many times under a vizor of *seeking Reformation*, advancing knowledg, and the like; when it is in reality *seeking applause*, insinuating into a party, and vaunting our own selves. The beginnings of this *delusion* are many times very subtil, and difficultly discerned, except by those who are very jealous of themselves. Hence comes an *itch to invent* or publish new opinions and fancies, *to quarrel* for a new interpretation, and even *go to Law* for the primogeniture of a notion. From hence also, if sharpened a little by covetousness, comes all *seditions, disobedience* to Magistrates, heresies, schismes, and rebellions. Is it not strange to see an ignorant person, without *comprehending*, or so much as *tasting*, the principles of Arts and Knowledg, to *judge* for himself, and scorn to be guided; especially in things of consequence, where most caution is to be used? He that will not refuse to be taught to be a *Shoe-maker*, scorns to be instructed in *Divinity*; and he will submit to a *Master of a Trade*, that will not bow to a *Doctor*. If a man well furnish'd with this *spiritual Pride*, happens to be informed in some particular knowledg above the rest of his condition; he immediately thinks himself *inferior only to Angels*; *instruction* he despiseth; all *ignorance*, yea and sometimes *Science* too, he desiseth; and pretends to nothing but *inspirations*, and, the consequent of that, *infallibility*.

*bility*. Then hath the Devil perfected his work in him, he is advanced as far in error as is possible, and become a *seducer* and an *imposter*.

4. OF all *Opiniatrety*, that which proceeds from *Custom*, and *Education*, is the least absurd; yet a fault it is also, and more difficultly conquerable than the rest. For the errors become in a manner *connatural*; and tho a *disease*, yet have so tainted the Understanding, that it apprehends nothing but through them. And therefore the more any one knows in his error, the more difficultly is it eradicated; yet time, and labor will do much; *one custom not being to be expelled but by another*. From this force of Education it comes, that *heresies* and *dissentions* are for so many generations continued; that whole *Orders*, and sometimes *Nations* espouse one opinion; and that contrary to another as wise and learned as it self.

2. TIMOROUSNES, *baseness*, or *slothfulness*, is another origine of *Errors*, quite contrary to those produc'd by *self love*; when a man seems to have *no opinion of his own*, but to assume the colour and tincture of those with whom he converseth. The *Opiniatre* takes for *false* what any other person affirms, the *Complaisant* for *true*. This is indeed the most peaceable way, and the best to make a fortune, but corrupts the judgment more then the other. For such a man either despiseth *Truth* as a thing of no value, not worth laboring for; or his *own soul*, as if God had not given him reason, but had brought him into the *World*, and not endued him with sufficient abili-

ty to guide himself in it. Such men usually admire *other mens persons*, and take things upon the credit either of a *greater* number against a *less* (which in difficult matters is very dangerous) or sometimes of a *less* against a *greater*. Or of persons *not versed* in what is desired to be known, as of a learned man in things of piety or secular prudence; of a pious man in matters of learning and the like: yet this is better then to take a mans judgment, because of some *external* or *accidental advantages*; as to think a man learned, or in the truth, because a *friend* or acquaintance. Or, I am of *his opinion*, because I gain, or hope to get, by him. Or, *he is rich*, for which Men hold him in esteem. He hath so many *legions*, therefore he hath reason. Or, he is in great Office, he is above us, therefore wiser then us; he is of our Order, therefore we must sustain him. Hence also come the divers fashions and modes. Great men think themselves to be such as the flattery of Inferiors represents them; and Inferiors think the actions of Superiors to be imitable, and thus the deceit is mutual. From this admiration of persons it comes, that he is thought a *good Preacher* that sweats and labors in the Pulpit; or he a *wise man* that talks gravely. We also think him a wicked person, or our enemy that is acquainted with such, as it all that converse together joined in the same interest; him proud and insolent, that neglects a due civility; him ignorant, that is slow and silent; and him to have taken good counsel, that hath success. Hence also it proceeds that most men admire what is *in fashion* and vogue even in Religion it self, and learning, as well as in clothes and phrases. That Men are taken with shews and splendor, and vain appearances, and

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are unwilling to go out of the track; but relinquish reason, and many times virtue itself, because they want company.

But that which most imposeth upon persons of learning and prudence, is; *if they see a man say much truth, and well, they are apt to take the rest of his discourse upon that credit.* The strong carries off the weak; and the Understanding once conquered, is not willing to try her strength a second time against the victor.

3. I will mention no more of the *Passions*; but in short reduce all the *causes of errors* to 2. heads of *misjudging*. The first is *too hasty assenting*, the second *too slow*. For the first,

1. Precipitancy, when we doubt not sufficiently; but are in hast to assent before due examination. This proceeds sometimes from the heat of age, custom of hasty judging, presumption of our own parts, hating the labor of thinking, acception of persons, use of terms, which we think our selves onely to understand. For there being no proposition, for which somewhat may not be said; many Men (whether out of passion, interest, want of ability or leisure, laziness, or whatever other cause) *rest with the first appearance*, and by little and little take root, and grow up in error. Alas how few *can judge of probabilities*! of them that can, how few *will take pains to weigh and consider*? how many are *concern'd* that *Error* should be *Truth*? and who are so easily deceived, as they that think themselves wisest? But our selves contribute to the deceit by embracing and continuing false Ideas, made many times by wrong representations in our language. What plausible names do



we give to evil things; and contemptible to good; such as Reputation, a man of quality, gallantry, great spirit, a wit; devout men they call fools; and wise serious persons are with them good honest men. Hence it comes, that so many Men abandon themselves to *sensuality*, covetousness, and other vices, without remorse, or discovering the fallacy; for they assume to themselves certain reasons built upon slight foundations, which they are *concern'd* should be true, and therefore they will *not examine* them: but because they have some (tho but very small) *shew* of reason, they serve them, first for discourse with others, and then to fool themselves. As generally for all *vices* they urge,

The example of other Men, the most, many also in prosperity, and many esteemed good, that yet are vicious some way.

That it is not so bad, or dangerous, as is pretended.

That many sin, yet but few punished. And the like.

For *Pleasure*, such as these.

That natural desires are vainly implanted in us, if not lawful.

That it is for poor and impotent persons not to bestow upon themselves what they desire; to bridle appetites and lusts is an argument of lowliness of spirit, or want of power; and that by this, great persons are distinguished from mean ones and inferiours.

That if pleasures had not bin fitting, Nature had not joined them to those actions, which are mostly hers; and that therefore Beasts are alwaies regulated by them.

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That no men, whatever they pretend, but use them.

That studying, or employment, is only that pleasures, and rest, may be enjoyed in old age with more *gusto*.

That thinking is a dull formality; and desiring a laborious life, by him who can live at ease, is a busy folly.

So for *Covetousness*.

That a good Patriot endeavors to encrease the stock and wealth of the Nation, which prodigals waste and consume.

That it is a great fault to spend and abuse those things, which may be put to good use.

That nothing breeds respect but wealth; that alone is equal to all things; the ransom of a mans life; the last appeal, and resort of all calamitous persons.

That it is but storing up what is necessary, &c.

The like pretences, and fig-leaves may be found for all other irregular and vicious desires. To which if a man by education, interest, passion, or any other way, be bias'd and prepossess'd; and his indifferency removed; he will easily take up these plausibilities; and by them make his reason and truth truckle under his lusts and desires. *Qui vult decipi, decipiatur.*

But this fallacy of *hasty judging* reaches further even the *learned* and *Philosophers* are guilty of drawing *universal conclusions* out of *insufficient inductions*. The instances are infinite, but not fit for this place. But see in *common conversation* what argumentations are frequent amongst us. Some professing Religion, live not accordingly; therefore all Religion is hypocrisy. Some grave men  
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# CHAP. XIII. Of Education. 195

are only formal, therefore all gravity is formality. Some things are uncertain, therefore there is no truth at all, &c.

The last *Error* in Judgment I shall note, is contrary to the former, *i. e.* too long deferring Assent. When a man hath considered a *Question*, and finds on either side *Arguments*; many times he will not put himself to the trouble, or for want of judgment he is not able, to consider which is more probable, which easilier answered, &c. but sits down with *suspence of assent*; thinks, that of two so equal in probability, either part, or neither, may be safely taken; and is contented with *Scepticism*. In justification of this folly some have made a *profession*, and instituted a *sect*; defending that there is no proposition so probable, but its contradictory is as probable; and that no man can be certain of any thing against which any reason may be objected. So that we are not to believe our selves awake, because we, sometimes, dreame that we walk, think, eat, &c. A *Doctrine* more then brutish; for the Beasts feed, and sleep, guided by their senses; notwithstanding the manifold errors, and deceits of them, without any scruple of doubting. Against human nature also, and injurious to our good Creator; blaming him for giving us no more certainty then is needful or useful; and not such a one as by curious persons may be imagined. 'Tis also against their own practise; for what Sceptic ever refused to eat or sleep, pretending that the necessity of those actions was not grounded upon a principle of absolute certainty, or the like; which notwithstanding, they willingly suggest to others? Upon the testimony of senses and reason-

ing upon the objects supplied from the senses, all the moments of our *lives* and *fortunes* depend; Peace and War, Government and obedience, and the rest. He would be very *ridiculous*, that being convinced of robbery before a Magistrate, should plead that the senses of the witnesses might erre; that they might be at that time asleep; and dream they were robbed; that it is dangerous to take away a mans life without *absolute certainty*. In short, not to assent to *sufficient evidence*, i. e. to so much as all men are wont to assent unto, and upon which they set their lives and fortunes, seems to be a disclaiming of human nature, and a silly affection to be what man never *was*, *is*, nor can be.

6. I Will instance in no more Errors, but proceed to the *Remedies*; of which some concern the *Educator*, others the *Educated*. For the first.

1. I Would not have the *Instructor* to be offended, if his charge take not every thing upon his authority; *Obest plerumque iis, qui discere velint, autoritas docentiu*. But encourage him to ask *questions*, and move doubts; accustom him to give *his opinion* and reasons in doubtful cases; especially such as fall out at that time, and upon the place. For want of such, let him *censure the Ancients*; let him accuse the murderers of *Caesar*; jeer *Cato* for killing himself, &c. Quicken also and waken his spirit, by giving him liberty to *Contradict* you, when he finds reason for it; and when he doth not, do you shew him what arguments are against your self. Encourage in him all *thinking* and exercise of the mind; and let him judg and censure freely what he reads or hears; sparing persons al-

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waies for charity sake; and *discourage him not for every error he commits.* Take not all the talk to your self; nor make to him long *harangues*, expecting a youth should go along with you, and understand and believe all you say. But discourse with him much after *Socrates's* manner; which teacheth him to *know* things even before he learn them, *i. e.* by considering and comparing them with things *obvious* and *familiar*, to wind up to the knowledge of things *unknown* and *obscure*. This will enlarge and exalt his spirit to an *universal contemplation* of the natures of things as they really are; and make him to *admire* nothing; to be *surpriz'd* with nothing; and not *condemn* every thing that is not cast in his own mold, or framed after his own mode and taste. Thus he will not be *offended* with small matters; nor be *amaz'd* to see contrary humors, opinions, or fashions; nor be like a man brought up in a *bottle*; see all things through *one hole*. It is also observable, that the more any one knows, the less is he engaged in *opiniatrecy*; but this I only mention.

2. HE that seeks truth, and to perfect his judgment, must endeavour to render himself *indifferent*, *free*, and *disengaged*, that he may be ready to pass his sentence *secundum allegata & probata*: which is chiefly by delivering himself from the power and dominion of all passions whatsoever. Which is done by regulating the *Imagination* (for there is their beginning) *i. e.* by subjecting it to reason and the *Understanding*; that it may not without consultation follow the suggestions of *sense*, and unruly motions of

the *Appetite*. And this is not difficult if the particular occasion can be foreseen: but because that happens not frequently, it is requisite to set a *continual guard* over our weakest place, where we are most obnoxious to the enemy; and to have a continual magazine of such sober and moderate *considerations*, as advice, reading, and experience will furnish. But if notwithstanding you cannot prevent these apprehensions, which indeed is difficult; (I mean for a man to stand so continually upon centry, his arms ready and fixed, and in his hands;) then at the time of the assault, *retire*; let the *motion spend it self* in vain, and suffer it not to fix upon the object. But at the worst, play an aftergame. If anger *v. g.* have prevailed against you, force your self to beg pardon; and let shame and (especially *voluntary*) punishment, and penance, bring wrath to reason. So against *Intemperance* contradict your own, tho' lawful, desires another time, and do contrary to what you most affect. In sum, *observe* your own inclinations (for accidental Passions are not so dangerous) and watch over them diligently; which is also better and easilier performed, if you can procure a faithful *monitor* to assist and advise you. Next set not your affections too much upon any thing whatsoever, even not upon the *public*, or works of *Charity* which are not necessary; pursue nothing with eagerness and engagement. And think not when you have conquered three or four times, that the war is ended. Passions are much the weaker by being overcome; but take heed they rally not. *Qui sani esse volunt, ita vivere debent, ut perpetuo curentur.* Good counsel is not to be taken as *Physic*, but as *nourishment*,  
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continually received, ruminated, and digested. And lastly, when you are foiled, put some penance upon your self, and resolve upon greater diligence for the future. And using these means, doubt not, by Gods blessing, but to arrive in time to a sedate tranquility of mind and a clear understanding of the truth; a condition not more advantageous to the possessor, then grateful to, and admired by, them with whom you converse.

3. THE last means I propose of acquiring a good Judgement, is *consideration, weighting, or thinking* much upon the probabilities of both sides; and that not only at the present, when the mind is engaged and concern'd in, and for the business; but at leisure, suppose at night, when you recollect what you have done all the day; for then the mind is free to review, and revise her own actions. He that useth this, will find in himself other thoughts and conceptions then he can possibly imagine; and he will see the same difference as is betwixt looking into muddy, and clear, water. Hence it will follow that *much business is a great impediment to him that desires to perfect his judgment; nemo occupatus bonam mentem invenit. Sen.* An experienc'd person is capable of engaging himself in many employments, but a beginner must not; nor in any one business that taketh up his whole time: for by that means indeed he may be well skilled in that one thing; but he cannot arrive at the *largeness and comprehensiveness* required to true *Wisdom*. Again, whatsoever conduceth to heighten, and as I may say, to *spiritualize*, the Soul, is also advantageous to wisdom. And this nothing doth so much (of the several parts of learning and scienc-

sciences I have spoken before) as *Devotion* or *Contemplation*: which is a borrowing of *light* immediately from the *Sun*; and a lifting and raising up the Soul to God; who of his infinite goodness hath made the *reward* of his service in some sort the *effect* of it also.

Now the first consideration a wise man fixeth upon, is the great *End* of his *Creation*; what it is, and wherein it consists: the next is of the most *proper means* to that end: afterwards he considers the *difficulties* and *hindrances*, he is likely to encounter in his obtaining that end. After which he weighs all particular occurrences, how they conduce to, or at least agree, with that end, and those means so chosen. But for these, I refer you to such Authors, as have spoken expressly concerning them.



## CHAP. XIV.

*Of travelling into Forreign Countries.*

1. **T**HE Advantages of *Travel* are, 1. to *learn* the languages, Laws, Customes, and understand the Government, and interest, of other Nations. 2. To *produce* confident and comely behavior, to *perfect* conversation and discourse. 3. To *satisfy* their minds with the actual beholding such rarities, wonders, and curiosities, as are heard or read of. It *brings us* out of the company of our Relations, acquaintances, and familiars; making us stand upon our guard; which renders the mind more diligent, vigorous, brisk, and spiritual. It *shews us*, by consideration of so many various humors, and manners, to look into and form our own; and by tasting perpetually the varieties of Nature, to be able to judg of what is good and better. And brings us out of that vain foppery, that every thing which is contrary to us is so also to reason, and therefore ridiculous. And it is most useful for *those*, who by living at home, and domineering amongst servants, &c. have got an habit of furliness, pride, insolence, or other resty and slovenly custom. As also for *those*, who are intangled with unfitting companions, friends, loves, servants. For *those*, who are seized upon with the vices of  
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their own Country; such with us are Drinking, rusticity, sowness in conversation, laziness, &c. and then, every one must be sent into the place most proper to reform him; as *Drunkenness* is not much used in *France*; less in *Italy* and *Spain*. *Debauchery* with Women not so frequent in *Germany*, *Flanders*, &c. *Gaming* is common every where, but less in *Italy*. *Quarrelling* dangerous in *Italy*, and *Spain*. *Prodigality* is often helped by setting a certain allowance, in a place where he cannot be trusted, where he is necessitated to live within his compass, or in prison; or shamefully run away without paying his host. It is also profitable for all persons knowing, inquisitive, and curious: who, by the conversation of learned Men, and use of Books unusual with us, and Libraries, may very much augment their knowledge, as well as their experience.

2. I WOULD not advise any young man to go abroad without an assistant or Governor, a Scholar: one able to instruct him in such ingenious Arts, as are fitting for him to know; to chuse his companions (else a young man left to himself, not having to employ his time, must of necessity fall to debauchery, and evil company, who are alwaies ready to seize upon young straits; ) to assist him in sickness, or any other necessity; to advertise him of his failures; to exact the performance of his studies, exercises, and employments; to husband his allowance; to keep him company, and furnish him good discourse, and good example.

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3. WHOEVER would have his Son *molded* upon the *form* of such a Nation, must send him thither young; that his tongue may be plied to their Language, and his whole carriage imbibe, by imitation, their manner and fashion, before tinged with any other. But if that design be not regarded (as I conceive it not very convenient for any one to quit his own Country customs, [customs, I say, not vices]) then it is better to travel when they *arrive at some judgment*, to discern better from worse; when able to *furnish discourse*, and by that means enter gratefully into conversation. Whereas being sent young, and having no knowledge or experience, they cannot advantage themselves abroad, but are there in a kind of amazedness; variety of objects, which they neither understand, nor value, confounding, rather than edifying, them. And truly I conceive the chief reason, why *Travellers* have so little (especially good) conversation of the natives, to be, because of the jealousy they have of young *Travellers*; that nothing is to be advanced by their conversation worthy the trouble of their bad Language, impertinent discourse, silly questions (for such those demands seem to be, which concern things to them familiar and obvious) and frequent visits. Methinks therefore, it were better *every one to be educated at home*, to the subjection and obedience of his own Country Laws, and Customes; (except the Laws and Government be subverted, as they lately were; and except there be some such Nation in the World, as admire all Laws and Customs but their own.) *Eteocles* would not give hostages to *Antipater* of the youth,  
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but of grown Men. And the *Persians*, when wanting a King, they sent for some of the Royal Family then hostages at Rome, were afterwards displeased at, and cut them off, as not agreeing with the manners and customs of their Country. Besides 'tis better they should stay, till by instruction and study they have arrived to a capacity of employing their time profitably and delightfully by themselves; without being (as too many are) forced to seek divertisement with others; then leave their Country at that age, when they should be *habituated* and molded into the *Laws* of it. And this is the reason, why not knowing their *native duty*, and living as strangers, *licentious*ly, and not according to the best examples abroad; they bring home instead of solid virtue, *formalities*, *fashions*, *grimaces*, and at best a volubility of talking non-sense, &c. Yet some, perhaps, think them then well educated; and that *foreign vanity* is preferable to *home-discretion*. This is also the reason why they are forced, for passing their time, to apply themselves to such conversation as they can find; and good company being very rare and shy, but bad alwaies ready, and offering themselves, 'tis no wonder if they run into extravagant expences as well as evilness of manners. Or if they escape these, then the *Fencing*, *Dancing*, and *Language-Master* catch them; from whom picking up some *scraps* and *shreds* of discourse, at home they vent them for *laces* and *rubans*. Or at best of all, they sow but *gapseed*, which, if well husbanded, yeilds them a goodly crop of wonders in their own Country.

4. EXERCISES commonly learn'd in *Travelling* are *Dancing*, *Fencing*, *Riding*, to which some add *Vaulting*, and anciently *Swimming*, (for which reason *Suetonius* takes notice of it as a strange thing, that *C. Caligula*, so good at other exercises, could not swim: He observes that *Augustus* instructed himself his grand-children to write and swim; Swimming also was publicly taught at *Athens*) *Music* and *Designing*. And these, I conceive, might as well, if not better, be learned in our own Country; were it not either for the sloth or opiniatry of our Nation. The use of *dancing* and *fencing* is sufficiently, if not too much, known; *riding* renders him master of the noblest and usefullest of all Beasts; *Vaulting* makes the body active, but else is not of so great use as *wrestling*, were it in fashion; or *swimming*, which is both more healthful, and many times proves to be of great consequence and necessity. *Music* I advise not; since to acquire any considerable perfection in it, takes up too much time; and to understand little of it, is neither graceful, satisfactory, nor durable. To thrum a *Guitar* to 2 or 3 *Italian* Ballad tunes, may be agreeable for once, but often practised is ridiculous. Besides, I do not remember to have seen any *Gentleman*, tho' very diligent and curious abroad, to qualify himself with that skill; but when he came to any maturity, he wholly rejected it. *Designing* I advise to, but only as a *parergon*, not an employment. And the small *Mathematics* Strangers learn in *France* serve to little, besides getting money to the Teacher.

*Rules in Travelling.* 1. Be very careful with  
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*what company you associate upon the way in pension, lodgings, &c. But make no such familiarity (except you have of a long time tried the person) as not to leave your self liberty to come off when you please. Neither be ready to make or accept assignments of meetings, at Taverns, &c. Especially be not the first motioner. Much time is lost, ill acquaintance got, mony spent, and many mishaps come by it. Besides they beget and draw in one another, the most idle alwaies contriving to twist in another meeting.*

2. *Suspect all extraordinary and groundless civility of forreigners, as a design upon your purse; and what mony you lend upon the way to Strangers, count it given; not lent. Nor ever declare what mony or Jewels you have; (of which notwithstanding you ought to have a reserve, not to be touched but upon extraordinary occasions,) but alwaies make your self poorer then you are.*

3. *Make even with your host for pension, and all other demands, at the end of every month, and take his hand to an acquittance: for by that means you hinder all after-reckonings; and they are wont at your leaving them, to pick some quarrel, or seek some pretence upon you to get more of your mony. And so upon a journey, when you are not at an Ordinary, reckon with your Host after supper. And where you never mean to return, extend your liberality at your first coming, or occasionally as you have need of them, and defer it not till your departure.*

4. *Injuries from Strangers, especially in their own Country, are easily, safely, and discreetly,*  
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put up; but never safely revenged, where they have more friends, and power, then your self. Especially *beware* of intrigues with Women: infinite quarrels and Tragedies have begun there.

5. *For health*; without which you can do nothing. When you begin (especially a long Journey) for three or four of the first daies, or meals at least, *abate a third of your ordinary eating*; the like do also at your arrival to rest, till your body be somewhat accustomed to the alteration. In travelling, especially in hot weather, *drink* as little as you can; especially by the way, for that increaseth your thirst, heateth, and disposeth you to a fever. Mix water with wine; but water alone to one subject to thirst, makes him more thirsty.

6 If you find your self indisposed, or feverish, *throw* in a glister, miss a meal or two, cover your self well in bed, that your body may transpire or sweat, or else let blood. But if it seems by your weariness, unquietness, disturbed sleep, high pulse, pain, &c. that it tends to a real sickness, *call the Physician betimes*.

7. Have with you a little *Venice-treacle*, or some such *Antidote*; that if you eat any bad meat or drink, go to bed presently after supper, or find any thing heavy on your stomach, or be tired with a long, wet, or tedious Journey; by taking a little of it, you may restore your self. *Lucatello's* ballom also (if well made) serves against ulcers, wounds, aches, galls, bruises by falls, and like accidents.

8. If your occasions require you to voyage in *bad weather*, be very careful to preserve your

head from the heat of the Sun ; be very abstemious in your diet, and take the best care you can, your body be open. Accidental heat also is best expelled by transpiration.

9. *Drink not* before you eat, for that quenchereth appetite ; nor at any time without eating, especially no mornings drinks ; and beware of raw fruit, the most pleasant and newly gathered commonly is worst ; corrected much by eating bread with it.

10. *Temperance*, chastity, and moderate exercise are the great advancers of health and long life. *De resto* in every Country observe the rules of health, practised by the discreetest Inhabitants.



## CHAP. XV.

*Of prudent chusing a calling, or state of life.*

UPON the discreet choice of our calling, or state of life, depends our whole content and felicity: for if we chuse that which is agreeable to our inclinations and abilities, both of body and mind, we work cheerfully, our life is pleasant, and we are constant to our purposes. But if, capable of better, we chuse a worse and lower, we espouse a continual vexation; if we aime at what is above our capacity, we despond and despair. Players contrive their parts to their persons; and let us exercise our selves in what we are most fit. And if necessity force us against our inclinations, let us use diligence to comply with it as handsomly as is possible: and at least avoid vice, rather then pursue things which are not given us.

2. IN all our actions, the principal guide we have is *the End*; as in travelling the place whither we are to go directs the way. And since we have, by the law and condition of our Creation, one principle (*reason*) in us, which doth, or may and ought uniformly to produce all our operations, we may also have them all directed to the same scope and intention. We are indeed composed of body and soul; and the body is guided by sense; but the soul (the better part) doth, or ought

to govern the body, and it self be governed by reason illustrated in Christians by Gods holy Spirit.

3. THEY who aime at nothing but *satisfying their sense*, are such as either, 1. *never look before them*, but live *in diem*, without care or prudence, passing their time in mirth and jollity, without design or consideration, except to contrive that to morrow may be as this day; or to escape from present pressure and difficulty which interrupts their delights. Or 2. do indeed advise and propose an end, but such a *one as is either not obtainable*; or if obtained, *not satisfactory*, universal, or durable. Such are *pleasures, riches, and honors*. Any, or all, of which to be made the principal and ultimate *end* of our actions, is great folly and madness. For neither will they avail us in sickness and the calamitous parts of our life, whereto also they often engage us; and, in the prosperous, they are not in our power to command them when we please; nor keep them when we have them; nor satisfy us, if we keep them. They grow tedious and burdensom, subject us to cares, sorrows, envy, and dangers: and there is somewhat *better*, which is not liable to these exceptions.

4. BEASTS do not deliberate, but work out of *instinct* of Nature; all of one kind the same way; (wherein they may be somewhat perfected, but not changed) *without any general end* or intention of their living or acting; tho they have some little particular ends of some of their actions. But *deliberation* is a considerate weighing

weighing of all reasons *pro & con* such an end, and the means to obtain it. *i. e.* how a man shall employ those powers and faculties, which God hath given him, either by nature or his own acquisition, to that purpose, for which God hath given them. For there is *one certain end*, which all men may, and ought, to propose as most agreeable and proper for their nature and condition.

5. *THIS intention, which will sustain a man in all estates and conditions, which will have an influence upon his whole life and actions, which is a rock, whercon he may safely build in all conditions and accidents, is: To do as much good as he can, both to himself, and others.* Which the holy Scripture calls *glorifying God* (a phrase demonstrating the reason why this is the universal end of our Nature) because that God created us all; and gave us our being and all that we have; and this not for our own sakes, for no rational and intelligent workman doth so, but for his own sake; who is glorified when *his works answer his intention*. He being also the *universal good* of all creatures, whatever good we do, is a corresponding to, and as it were assisting him: a propagation of his interest, and consequently a fulfilling of that end for which he made us.

6. *THIS is performed several waies, as 1. by serving him in his own house, being members of his family, i. e. Officers in his Church, or Ecclesiastical persons, whether active or contemplative. 2. By serving him in the Commonwealth, in actions of charity; and that, either*

as Magistrates, or private persons. In both which good is to be done by *example, advise, counsel, commanding, governing, rewarding, punishing, liberality, assistance* of the weak and poor against oppression, &c. In all which the *Magistrate* hath greater opportunity and obligation to do good, then private persons. Many of these good actions also cannot be performed without *wealth and reputation; and riches*, if with due moderation and justice *to this purpose desired* and employed, are very good. For, these being the measure of all things in the commerce and conversation of mankind, 'tis impossible for him that deals amongst men, to be without them; and for him, who is in an active life, and to do good, to be without a considerable proportion of them. And his *reputation* (I do not say popularity, but the good opinion of wise and virtuous persons) every one is bound to preserve, and *to provide things honest in the sight of men also*. So much *pleasure* also is to be allowed, as is necessary to keep up the body in health and cheerful vigor; which the wise Creator also hath appointed, in that he hath joyned pleasure to natural actions.

7. IN *chusing a calling* therefore (the fitness whereof is only in order to our glorifying God, *i. e.* our own Salvation) consider

1. The *advantages* or disadvantages to our end, or its contrary.

2. The *temptations* we are likely to undergo and meet with.

3. What *strength, assistance, or hopes* we have to overcome them.

But

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But because it is not possible to judg of these but by *experience*, which the *Deliberant* is supposed not to have, but in some lesser measure; it is therefore necessary for him, to ask advice, first of God; then of wise, upright, and experienced persons. And

1. Those who have an *excellent faculty*, or genius, to one thing above others, seem to be by God called to that.

2. Those, who are by their Parents, or own choice, *educated in one thing* particularly, and find it agreeable to them, may safely acquiesce, and be perswaded, that calling is from God; as may also those, who have as it were an *hereditary calling*, being born to riches, and honors, may safely acquiesce in it, I say, provided they can overcome those temptations of offending God, which do usually accompany it. As all callings have some; and some very many more, and greater, than others.

3. Those, who upon any rational grounds embrace such a calling, wherein they are perswaded they *can serve God*, and live charitably, and do good to their neighbors, may safely conclude that they are called by the ordinary providence of God; who is also the giver of reason to assist and govern us in those things, which fall under its cognisance.

4. Some, also, God Almighty calleth *extraordinarily* by his Prophets, Ministers, or internal inspirations, exciting to somewhat extraordinary, either in spiritual, or secular employments. *Concerning* whom we can give no rules.

5. Many men are *not capable to chuse for themselves*, being of weak judgments, unexperienced, bialled with some vice or irregularity: these are

to submit to the counsel of their friends; and the most disinterested, and nearest a kin, are the *likeliest* to give best counsel.

6. It is in vain for him to ask advice that is *not indifferent* to all, or most of them; at least so much as to be without prejudice, or to refuse any proposed, and not to love or hate any so much, but to be ready to change his passions upon the information of better judgments. *Unindifferent* are those who are *preingaged*. As for married persons, it is in vain to consult about single life: for then, they can only deliberate how to glorify God in a married estate. And if an estate be *ill chosen*, but irremediably, accuse not God Almighty for the ill choice, but seek to amend it by more virtuous and pious living.

8. GOING to chuse, therefore, *place your self as much as is possible in equilibrio*; and resolve to take the best as near as your own discretion (the assistance of Gods spirit implored) and the advice of friends, shall suggest unto you. *The best*, I say, *not simply*, but the *best for you*; considering your parts, inclinations, bodily health, and strength, exterior advantages, and the like.

And 1. consider *that*, tho no man is obliged under guilt of sin to undertake the *absolutely best* calling or estate; and that God Almighty hath not so made man for eternals, that he hath no care for temporals; yet in *Prudence*, and if he have a design of attaining Christian perfection, he ought to make a choice of that which he conceives the better.

2. *That* as every man is to give an account of the

the calling *wherein he is*, and not of another; so a man is rewarded that lives and *doth better* in a *less perfect state*, then he that *doth less well* in a *more perfect*: yet a more perfect state is to be preferred, which affords more advantages of doing well, or better.

3. *That* tho there is no lawful estate, wherein *heroical* virtues may not be exercised, yet these are much more easily and frequently practised in some then others.

4. *That* since contraries are so mingled in all our affairs, that *nothing* is *so good*, that it hath *not some inconveniences* joined with it; nor any so probable as that somewhat may not be said to the contrary; you are not to defer your resolution, till all difficulties be cleared, and you be able to answer all things to the contrary; but it sufficeth to embrace that which is most probable.

5. *That*, if your *election* be thus made, *i. e.* with indifferency, unpassionateness and sincerity, seek not to change, but settle your self quietly in it: and make account that whatever you chuse, you *will* some time or other *repent of it*, *i. e.* when you find the unexpected inconveniences and hardships of your own, and the seeming ease and conveniences of another. The sincerity of your choice needs not be doubted of, *if you* chuse purely for the love of God; *if you* would have advised your friend to the same course of life; and *if you* would be content, when God shall call you, to be *found so doing*.

9. A N old man in *Vitis P. P.* being demanded of one, what he should do, answered; our Works  
are

are not all of the same sort. *Abraham* was hospitable, God was with him. *David* was humble, God was with him, &c. Therefore, what you find your Soul inclined unto, so as it be according to Godliness, that do. It is true that one calling hath more opportunities of glorifying God, and of glorifying him more, *i. e.* with nobler and sublimer actions. All men are not *alike capable of those heights*; and by him, who after due consideration, probably conjectures that he shall do very well in an *active*, and but meanly in a *contemplative*, life, here the active doubtless is to be preferred.

10. IF you have made choice of an estate *less advantageous*, which you may change, be sure to *advise well* before you do so; for many times weariness and inconstancy advise a quitting of that, wherein it is really better for you to continue.

11. THO there be no state, but may be *more or less dangerous*, or convenient for one then another; as where God gives greater strength and plentifulter grace, there is less danger from temptations; yet those states seem to be in themselves best, *which* are not subject to so many temptations; *which* have the fewer avocations from Religion; *which* have *more incentives to*, and occasion for, piety; *more good examples*, *more leisure for devotion*, *more severity towards our selves*; *more and more heroic*, acts of virtues, *which* approach nearest to the life of our Lord, and *which* shew most gratitude towards Almighty God.

12. THO



12. **T**HO God supplieth *grace sufficient* to every one for his estate, and he that fails of his duty doth it by his own default; yet he, who *casts himself* into temptations, cannot promise himself to be assisted by God. *S. Paul* adviseth younger Women *i. e.* such as will put themselves in frequent dangers or temptations of not living continently, rather to marry. *Temptations* are from company, health, bodily strength, wealth, bad inclinations, as to ambition, covetousness, opiniatry, desire of liberty; opportunity of time, place, &c.

13. **F**ROM the consideration of which, and such like, these *rules* may be taken notice of.

A *good natur'd* facile man is not fit for such an employment, wherein he must necessarily converse frequently with evil persons.

A *melancholic* person is not fit to undertake a profession of much study or solitariness.

A *timorous* spirit is not fit for Magistracy.

A *covetous* person is not to be a Merchant, or Banquier.

A man of *bodily strength and choler* will not be a good Officer in War.

The *sleepy* and *drowsy* are best employed in a calling, wherein is much bodily activeness.

A *rash* man not to be entrusted with a great affair, especially in War.

14. **L**ET no man easily perswade himself; that, *whatever his calling be, his thoughts will be different from the rest of mankind*, that is in that calling; for all men are alike; have the same principles of thinking and acting, and the same way of deducing from, and acting by, them. Particularly let no man think, that *Magistracy will change him*

to the better especially : look at his actions and conversation in his *private life* ; such will be also in his *Authority*. And therefore let him not upon such confidences hastily take upon him a calling in which he sees in general great inconveniences or dangers, to the preserving of his virtue, or innocence.

15. IF you be consulted concerning a person, either very inconstant, passionate, or vicious, give not your advice; it is in vain : for such will do only what shall please themselves.

Never advise any one to a calling, which is much against his will, or inclination.

OF

*Education.*

## PART II.

## CHAP. I.

*Of Civility.*

**I**N this second Part, are thrown together a miscellany of observations concerning several, the most usual occurrences in *Active life*. Such as enter not into any Art or Science, but are the result of *experience* in the conversation and affairs of this World. I begin with *Civility*, as being the first to be learned and practised; and tho many rules of it seem plain and obvious, such as are fit to be insinuated into the Practice of Children; yet are they not to be neglected, but to be neal'd into *youth*, that they may not through defect of them miscarry in their *age*, as many great persons have done; who trusting to their *Justice* and *severe virtue*, have bin ruin'd for neglect of *compliance* and *civility*. For tho *Serpents* are greater poylons and presenter death, yet more men are destroyed by their *irregularity* in eating and drinking. And *small wounds*, if many, are mortal. To be *courageous*, *bountiful*, and *just* are indeed much greater

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and nobler then to be of an *agreeable conversation*: yet is this as useful; for it is in continual practise, the other rarely and upon occasion. Besides other vertues have need of somewhat to maintain and exercise them. *Justice* will have *power; liberality, wealth, &c.* but this is set up with no other stock then a *few pleasant looks, good words, and not-evil actions.* All men are in some sort *disparata*; and even those who are under the relations of superiority and inferiority, yet, those obligations being satisfied, as to all other matters, account themselves as *equals*. And tho laws *punish not* the resty and forward, yet are they *chastised* by the loss of that good-will and friendliness which good behaviour gains: most men having greater averiness to the *incompliant* then the *vitious*. Wherefore it is necessary for every one, that would bring his *purposes to effect*, (which cannot be done without making use of other mens abilities; and the greater the design, the more *Instruments* are needful; and those Instruments also not inanimate or necessitable, but spontaneous and free) to *master the wills* and powers of those he makes use of; to make them, I say, to work cheerfully and readily for him; which is by *Civility* to *let or insinuate* himself into their good liking, and *voluntary assistance*. For he who cares not to live void of offence towards others, renders himself offensive and odious unto others; consequently they comply not with him; they act for him, if at all, by force either of reward or punishment; and therefore no more, nor otherwise, then they are constrained. Thus, for want of *civil address*, many men of parts and virtue become  
*useless*

*useless* in their generation; but others by their surly and uncompliant humor, grow distastful in conversation, fall into contempt, whence follow affronts and quarrels. Some also are forc'd upon low and *mean company*, and thereby bring a dishonor, not upon their *persons* only, but their *Family* and *Parents* (who are look'd upon, as not willing or able to give them decent Education) and their *Country* also, if they happen amongst strangers, who are ready to censure, hardly of that Nation, whose Gentry are so little civiliz'd.

2. AGAIN, where there is *much company*, as in Cities, &c. there is also great *variety of humors* and dispositions; and a greater care of *wary conversation*: as also where are persons of greater and *more piercing spirits*, or curiouse observers, as in *Courts*, or amongst *Forreigners*, who take particular notice of many things which continual practise makes us pass over. He who thinks to live contentedly or *peaceably* in these places without mortifying his own humor, and deposing his natural inclinations, is of a shallow capacity, or an evil nature, *i. e.* He is either of a savage, fierce, insolent disposition; or of a stupid slothfulness. Both of them fitter company for Beasts than Men, and for Deserts than Cities.

3. WHEREFORE, as *Justice* bridleth our covetousness, and *constancy* our natural timorousness, so doth *civility* our haughtiness and presumption: and as a good *Christian*, for the glory of God, *mortifies* all his own passions and humors; and *puts on* those, which are for his

purpose, and according to his intention (Such I mean, as Religion and reason suggest;) And as a good *Courtier*, for his interest *complies* with every one; alwayes *gay*, cheerful and com-  
plaisant, without any humor of his own, only borrowing that of the company; So in like manner, every *civil person* doth the same, so far at least as to avoid all offending those with whom he converseth.

4. FOR *Civility* consists in these things, 1. In *not expressing* by actions, or speeches any *injury, disesteem, offence, or undervaluing* of any other. 2. In *being ready to do all good offices and ordinary kindness* for another. And 3ly in *receiving no injuries or offences* from others. i. e. in *not resenting* every word or action, which may (perhaps rationally) be interpreted to be *disesteem* or undervaluing. Indeed our *reputation*, which is onely pretended in this case, (were it really in danger) yet is not of such consequence many times, as peace and quietness; but we are ordinarily unjust and partial Judges of our own concerns, never looking upon our selves but with love and value. But however our *patience* is certainly a rewardable virtue (but whether the correction of a misdoer will reuscire well, is a difficult question) and is that so much recommended by our Lord, of forgiving trespassers against us.

5. *CIVILITY* is not, therefore, *punctuality of behaviour*: I mean that which consists in certain *modish* and particular *ceremonies* and fashions, in clothes, gesture, mine, speech,

or the like; *is not*, using such discourses, words, phrases, studies, opinions, games, &c. as are in *fashion* in the *Court*, with Gallants, Ladies, &c. This is a constrain'd *formality*, not *civility*; a complying with the *times*, not with *persons*; and varieth with the age or season, frequently according to the fancy of mechanic persons, in their several professions: whereas the *rules of civility*, founded upon Prudence and Charity, are to perpetuity *unchangeable*. I speak not here of such *ceremonies* as are by *duty* required towards our superiors, either in gesture, speech, or other address. Those are not in our disposing to omit or alter; *custom*, our Great Master, hath imposed them; and that rationally, for the ease of the Magistrate, and to make his commands current; and we ought to obey without dispute or pleading. Nor of such as are used generally in conversation; whereof also I advise every one to be rather liberal and give some of his own, then retrench any of what is due. But of such as are by particular persons (who either would seem modish and perfectly civil, or would hide their poverty of understanding and discretion under the vail and varnish of *mode*) studied and affected. Whereby themselves think to insinuate into the favor of those with whom they converse; but those imagine themselves esteemed as weak and easy, that are to be moved with such trifles; and (as some women) are thought to be taken with rubans and fancies more then real decency.

6. COMPLIMENTS also are another thing, serve to a contrary end, and proceed from a different cause. *Civility* from *sincerity* and *virtue*; these from *duplicity*, and *deceit*. That *makes* friends, these *unmake* and hinder them; that *distinguisheth* one man from another, these *involve* all in an *equal adulation*. They consist in *praising* immoderately, and *pretending* greater love and friendship than either is deserved by, or intended to, him, to whom they are offered. He that useth them, believeth not himself, nor would have his Auditor believe his *expressions*; but I know not what greatness of affection: he is alwaies *offering* and *promising*, never *performing*; asking pardon where there is no offence or necessity; but when it is commanded by God and reason, he will dye rather than demand it. These are *imaginary services*; *notional*, impertinent, humiliations; a *solemn non-sense*; an abusing of language, and putting together many good words to signify nothing. The use of this traiterous discourse (if any be) is to *hide a mans self* (as Juglers and Mountebanks) in a cloud of good words, that the Auditor may not discover more of him than himself pleaseth. Or as Trades-men keep you still in talk, lest you should too narrowly examine the wares they would put upon you. *Officious lies* they are, licensed by custom; and, like the unproportionable garments, are faults of the age. Neither is *flattery*, *encouragement* to, or accompanying in, *vice* or *error*; *consenting* to any thing *prejudicial* to a third person; a *permitting* to offend, or actually *sinning*, or the like; any part of *Civility*. For this consists



sists not but with *severe Justice*, real *Charity*, and *solid Discretion*.

7. AND therefore *it*, as all other virtues, requires an *early imitation*, and continual practise to arrive at a perfect habit of it. It concerns also Parents and Educators to see that the educated converse as much as may be, with his *equals* or superiors; not with servants or mean persons, lest he put on their manners; and playing *Rex* amongst them, he be apt to undervalue all others, and so become insolent. It behoves them also to give him *no evil example* by themselves, or others; but propose such *Precedents*, as they desire the young Man should copy. In *France*, Fathers are wont to carry their Children, when youths, with them to visit persons of *Quality*; to shew them how such demean themselves, and to procure them a convenient boldness. Mothers also in *Italy* teach their little Children pieces of *Dialogues* or *Plaies* by heart; which they render and recite in their presence, and are taught by them graceful address in saluting, speaking, &c. they also send their Children frequently in errands, and visits to their kindred or neighbors; teaching them what to say, what titles to give, what answer to make to the demands most likely to be asked, somewhat also to furnish discourse, &c.

8. THE young Man himself also, ought, as he grows in age, to observe the actions of others, especially of his *equals*, and of such as are most reputed for civility; and to note what becomes or misbecomes them. Also, what is practi-

practised by *most*, by persons of *higher quality*, and by persons of *maturity* and *judgment*. He must also *watch over himself* severely, and, once a day at least, call himself to account of his speeches and actions. And also *procure some friend* to observe, advise, and admonish him of what is well, what ill, what might be better, done, or omitted. Lastly *observe* such rules as these that follow; some of which are framed for youth, others for such as are growing up, or arrived to some discretion.

1. Do nothing which may justly *scandalize virtuous persons*; chiefly by any *neglect of Religion*; as by undecent behavior in Gods house, as seeking your ease, abandoning your self to laziness and lolling, gazing about you, frequent changing postures, covering your face or head. Regulate therefore your self by the example of the best and most devout in the place you live. *Use not* commonly or unnecessarily *the name of God*, or of *the Devil*; not passages of *holy Scripture*; not mocking or profaning *holy persons, things or actions*: not only because these things are *sinful*, but *undecent* also; and practised only by persons of ill behavior, or mean condition.

2. Do nothing that may *offend anothers sense or imagination*. To strike or pinch a man, is a clowns salutation. No *urination*, or excrement, is to be shewed to your companion, for you know not how squeamish he is. *Approach not* your mouth so near in discoursing, as to offend or bedew any one with your breath, for all mens breaths are offensive. Be *not nasty* in your clothes

clothes, or about your body, in much sweating, (except in time of War or action) belching, biting, or cutting your nails, rubbing your teeth, picking your nose or ears, handling any parts of your body which are not usually uncovered, nor those more then needs. *Sing not* to your self, nor drum with your feet or fingers in company, as melancholic men do. *Grind not*, nor *gnash* your teeth, nor *scrape* or make any sound to offend or interrupt others, not so much as lowd speaking, except where necessity. *Spit, sneez, cough, &c.* from the company, and not loud, for decencies sake.

3. LET your *look* be pleasant, composed, modest, confident. *Frowning* is apprehended to be a sign of a *cruel* disposition, as is noted of *Caracalla*. When you discourse with any person, *gaze not* upon him, as if you were taking his picture. *Nor fix your eyes* constantly on any one object; for that betokens impudency, or at best, amazedness, or contemplation, as *staring* doth folly. *Wandering* and *inconstant* looks express madnels, or unsettled thoughts; *Winking* (if not a natural infirmity) is the action of light-headed persons, as winking with one eye (like Shooters) is of maliciousness and evil nature. A *sharp* and *fierce look*, is as one that is angry. To *bite your lip* is used in threatening; to thrust out the tongue, is scurrilous; To *sink the head* into the shoulders is laziness; the head erect and backward, is interpreted pride and arrogance, as letting it fall on either side, hypocrisy. To go with *folded arms*, is sloth or melancholy; and in this, it is a natural

ral suggestion to keep the breast warm, and defend it from hypochondriac pain; to set them a kembow is arrogance, and to *hang them down*, folly and laziness: to keep your hands in your pockets, or covered with your cloak, is a neglect of the company.

A *slow pace* is proper to delicate and effeminate persons, an *hasty one* to mad men; *strutting* is affectation, *wadling* is for the slothful and lazy, and in measure to dancers.

*Speak not through the nose*, nor with any affected or unhandsome gesture, wrying the mouth, swelling the cheeks, lisping, &c. If you have not a pleasing pronunciation, recompense it with good matter; and when speaking, cough not, nor use any interruption, for so do *lyers* when they *invent* what to say. A little *laughter* is permitted, moderate *smiling* commended.

4. THERE is a certain *mine* and *motion* of the body, and its parts, both in acting and speaking, which is very graceful and pleasing. *Greg. Nazianz.* foretold what a one *Julian* (afterwards called the *Apostate*) would prove, when he saw his hasty, discomposed, and unseemly gestures. *S. Ambrose* discarded a Clerk, because of an undecent motion of his head, which he said went like a flail. On the contrary *Cæ. Pompeius*, saith *Tully*, *ad omnia summa natus habebat in voce splendorem, & in motu summam dignitatem.* And it is noted of *Scipio*, *non veris virtutibus tantum mirabilis, sed arte quadam* (civility) *etiam ab juvenia in ostentationem earum compositus.* *Liv.* This consists; 1. in the proportion and harmony betwixt every mans person and condition:

condition; as for a young man to be active and sprightly, not mimical and restless: a grave man slow and deliberate, not dull and sluggish. 2. In *confidence*, opposed to sheepish bashfulness; when one knows not how to look, speak, or move, for fear of doing amiss; but alwayes blusheth, and is not able to support an harsh word, a chiding, an angry look, without being altered. 3. In *avoiding all affectation* and singularity; for whatever is according to Nature is best, and what contrary to it, alwayes distastful, and betrayes vanity and indiscretion, that knows not to imitate the best. *Nothing is graceful but what is our own.* And therefore every one strives to work easily and freely, and with a seeming negligence; for such seem to proceed either from Nature, or an habit. But constrainedness undervalueth an action; as doth also seeming to do all with design and study. Yet, affected negligence is worst of all.

5. IN *eating, at meals*, the company is *offended*, if you eat with hands dirty, or unwashed after you have made water, or done any offensive action. If you hover over the plate or table, as an Hawk over her prey; if you handle others meat, be delicate, or take the best, or most, or formost, to your self. As the *Indian*, that seeing at the other end a dish that pleased him, leaped upon the table to fetch it. If you feed with both hands for fear of loosing time, or keep your knife alwayes in your hand, or with the point upward: if you dip your fingers, or any thing you have tasted, in the sawce, or make a noise in eating; cut

or put in your mouth great morsels, or lick your fingers, or not wipe your mouth or spoon after eating.

It is against health to *swallow your meat unchewed*, or greedily, or much, or much variety, or delicacies: and against civility to eat after others, to throw your bones or offal upon the floor, to gnaw your bones, to handle dogs, &c. at the table, to observe what and how others eat, to dispraise or praise immoderately the meat, or smell to it; for if you suspect it, let it alone, least you offend others.

*Present not to others what your self have tasted.* Drink not, nor talk with your mouth full, or unwiped, or glass full; nor put the cup too far into your mouth as Children do; nor drink greedily, or so long that you are forced (as Horses) to breath in your draught; nor blow into any ones cup, or upon his victuals, toasts, &c.

*Talk not at table any ungrateful or impertinent discourse*, nor be angry with your servants, nor do any thing which may interrupt the cheerfulness of the company. It is questioned whether it be civil to talk much at meals, because that hindreth the intention of the table, and it is not easy to avoid all offensiveness, especially in discourse about Divinity; the frequentest table-talk in *England*.

In *England*, Strangers tax us for drinking before we eat, against health; drinking many in the same cup; and many times the snuffs left by the former; for eating much, much flesh, sitting long at meals; not using forks but fingers, and the like.

6 IN *Visittings* is much more ceremony and civility observed in some places then others. The *Italians*, and of them the *Romans*, and *Neapolitans*, are most punctual. The greatest cause hereof is the *avoiding of misinterpretations*, and quarreling. This hath begotten an *Art of ceremoniousness*, so full of subtilties and punctilios, that it is an employment to learn them. And therefore, tho in this Country of great freedom and little jealousy, where persons of quality are neither so apt to give, or take offence, they are unnecessary, or also unfitting; yet it may be fitting to know how to entertain a Stranger, or how we are entertained by him, or by any other that expecteth or practiseth this accurateness of ceremony. I have therefore set down the chief of their rules, for the most part out of the Book called *Il Maestro di Camera*, which is on purpose to instruct in those observances.

Women are not usually visited in the morning; nor Ambassadors, or persons of business, on the hour or day of their dispatch or employments. Nor persons in the beginning of deep mourning; and if visited, it is not expected they should use the accustomed ceremonies. Nor sick persons till they can sit up in their beds, and put on their upper garments. Women also have alwayes the upper hand, even in their own houses; and are intreated not to stir out of the Chamber of entertainment.

It is better to give too much honor to any person then too little; therefore better to carry himself as interior to his equals, and equal to such as are not much inferiors. Inferiors also, if of parts, are to be better treated; for parts are equal to  
V 2 honors

*honors* or wealth. The more familiarly, the more honorably are interiors, or equals treated, (but superiors the less:) as to your table, or your bed-chamber, or closet, to your self in bed, dressing, or retired.

*Neerest the wall* in *England* and *France* (I suppose because the cleanest) is the honorable place; in *Italy* the right hand, if two; the middle place, if three, walk together; because easilyest heard of both.

To make *fixes to one to be covered*, is superiority; so is to *turn the back* first at parting, to *accompany* the departed but a little way; whereas your equal you wait upon to the utmost door or gate, the superior to his Coach or Horse.

The *Visiter ends the visit*, but not in the midst of a discourse; nor is he to stay so long as the visited seems glad to receive him; but if he see his company much desired, he may come the oftner.

Visits of congratulation and condolence the sooner the better.

The *uppermost part of a table* ought not to turn its back upon the greatest part of the room, nor to the door where the meat comes in; it should also have the window before, or at least on one side of, it.

In making visits few things are observed; but in *receiving visits* many: as, entertaining a superior or equal, he ought to be so clothed as to go abroad; and drawing near to hasten his pace as if he would have gone further to receive him; to meet a superior also at the bottom of the stairs, to accompany him to his Coach. It being a general rule to accompany the



the departer one degree further then where you receive him.

*Equals* (tho best entertained as you desire to be by them) are commonly received at the top of the stairs; and the Gentlemen meet them at the bottom. It is alwaies observed that the visiteds Gentlemen attend one degree at least further then the Patron.

*Inferiors* are received according to their qualities, some in the *Anti-camera*, some three, some two, or one Chamber off, or at the Chamber-door, or half the Chamber, of entertainment. Only it is better to use too much, then too little, courtesy.

With *Strangers*, extraordinary civility and freedom may be used; because they come but seldom, stay not long, and have no emulation with persons of your own Country. An eminent person not knowing how to entertain a Stranger, feigned indisposition, and received him in bed.

If *two* send *messages* to have audience of Compliment *at the same time*; to the latter the Patron commonly answers, that A. B. is Lord of himself and time, but that at the same time he expects such a one.

If *any one* comes to visit, whilst his superior is entertaining, ordinarily he is conducted to another room, where he is entertained by the Gentlemen; or if of lower rank, he staves in the *Anti-camera*.

If an *equal* come to visit, whilst an equal is in the room, the Patron asks leave of the present, and leaving a Gentleman or two to keep him company, goes to receive the new comer.

To Persons of Quality, *Audience* is given with the *Portiere* (or hanging that covereth the door on the outside) down; public Audience with it open; yet if then a Person of quality come, it is also let down. Likewise at their entrance and departure *the whole door* must be opened (all their doors being made double:) it being an action of great superiority to give but half a door.

*Seats* also ought to be set ready before the visitants enter; and chairs with arms are more honourable then those with backs only: and these then stools. The visitants or principal seat is to be set in such manner as it may look full upon the door of entrance, and the greatest part of the room; the Patrons with the back towards the door. If many visitants equal, their seats are to be set one besides another, or ordered along the wall which hath the foresaid conditions. If two, their seats are to be set so as to have the door on their shoulders, and that on the right hand of the door is the better place.

The *M. de C.* may deliver a message of compliment of a meaner person then the Visitant: but he must be more careful if a message of business, except from an equal, or that it require haste. But all messages from the Prince or Superior are instantly admitted, and no message must be whispered to the Patron in company with equals, but spoken aloud.

If there be many visitants, and one *depart* before the rest, the Patron leaveth the rest and accompanieth the departer. And if whilst he is conducting an equal, another equal enters; he entertains the new-comer a while with the departer;  
then

then recommending him to some of his Gentlemen to conduct him to the place of entertainment, he accompanieth the departer, and then hasts to the others.

\* When *visitants* are ready to depart, the Patron maketh a noise with his foot or chair; That the Attendant may understand to lift up the Portiere: but *he ought not to command him, or to do any thing which may shew superiority in his own house.* But if there be need of any thing, to ask leave of the visitant to call for it. But visited by inferiors, he may call or do what he pleaseth.

If the visitants stay till it be dark, the *M. di C.* causeth to be lighted and set up in the Footmens station, a torch of white wax; and in the other Chambers, each two candles of white wax; and in the entertaining room two or more, as shall be necessary, which are to be brought in by the Gentlemen; also two or more in the *Anti-camera* must stand ready to be lighted, to be born by the Gentlemen before the visitants when he departeth; who yet are not to turn their backs absolutely upon him. At the Hall door must be ready torches to be carried in like manner before him by the Footmen, or Pages, if there be any; four at least for an equal, six for a superior, &c.

A Man *meeting his equal*, or not much inferior, makes his Coach stop; the worthiest stops last, and departs first. A man in Coach meeting his equal on foot, lights out of his Coach, and when they part he walks on foot a while after; and then remounts. For an inferior, he alights not, except he have business with him.

A Governor of a Place, through which his equal is to pass, sends to invite him before he enter his Jurisdiction; and if his invitation is accepted, he sends to meet him 9. or 10. miles, some of his Gentlemen in Coach; and so others as he draweth nearer; when near, the Governor goes to receive him in person: or if he please to honor him, under pretence of taking the Air, he may go abroad that way he comes, and so receive him as he pleaseth.

7. Do nothing in a company where you design to shew civility, that resembles *superiority*, nor usurp upon their rights; nor any thing whereby any of them may think you do not love, prize, or respect them. As do not your own business, command or chide your servants; assume not all the talk to, or of, your self, family, wife, &c. nor tell your dreams, when perhaps your best waking actions are not worth the reciting; censure not nor contradict the rest; but cede to the major part.

Desire not the highest place, nor be troublesome with impertinent debasing your self by refusing to go first, &c. throwing the arms like a fencer, and spending time in being intreated to do what you desire, or what is fitting.

Some are dainty and nice, that take exceptions if not saluted, &c. in due order, mode, &c. hence they become jealous, think themselves affronted, &c. those mens conversation is a slavery; to be with them is to be in *little-ease*, and a man had as good handle *Venice Glasses*. Let them, I beseech you, enjoy themselves by themselves, their conversation is a rope of sand  
and

and no cement of love and kindness can tie you to them.

8. THE beginning and end of *Conversation* with every one, is *Salutation*: nor must you break company, tho with intention to return speedily, except you first ask their leave. The interior salutes first out of duty; and so doth the visiter.

*Modesty* is more graceful then boldness, *boldness* then bashfulness, *bashfulness* then impudence. Country people know not how to look, but think they do best when most extravagant.

Endeavor *not to partake of* other mens *secrets*, i. e. either Letters, Books, Papers, Discourses, &c. If any thing be given to another to read, take it not out of his hand, nor be hasty to see any curiosity *the first*; nor be curious to know what any one is doing or studying, or with whom.

*Whisper not* with any *in company*, for the rest suppose you talk of them; but if you have any private business, take him aside after you have asked leave, and when none is discoursing: and when you discourse privately, eye no man of the Company.

When you *walk to and again*, turn your face towards your superior; and if you meet a superior in a narrow way, stop, and press to make him more room, for it is an action of respect.

Beware of *Sullenness*, *melancholic*, furious, silence; as if you observed and censured what every one spoke or did. Tho silence in a studious person may be tolerated. And if all the Company laugh, do not you act the grave,  
nor

nor be like a *pump* to yield only what is forced from you.

Yet to be complaisant is not to eccho to what every one saith, or do whatever any other would have you; to make up a number and be a cypher in conversation. To comply with all is worse then with none, as much as contempt is below hatred.

*Pride, insolence, stateliness, imperiousness, anginess,* are not signs or qualifications of a *Gentleman*, but the scandals of *Conversation*; and proceed from a spirit of presumption and want of breeding, which conceives it self to be above, better, wiser, then others; and that he alone ought to be the rule, to which others are to conform: that all others are wandering stars, himself only in the Ecliptic. The greatest *Magnetismes* in the World are *Civility*, conforming himself to the innocent humors, and infirmities, sometimes, of others, readiness to do courtesies for all, speaking well of all behind their backs. And 2ly *Affability*, which is not only to be used in common and unconcerning speech, but upon all occasions. A man may deny a request, chide, reprehend, command, &c. *affably*, with good words: nor is there any thing so harsh which may not be inoffensively represented. Consider, that the meanest person is able to do you both good and harm.

Esteem the *faults you commit* against others to be great; those of others against you to be small.

*Answer no man till he hath spoken*, for those who are impatient to hear, are rash to censure: nor turn your back upon, nor correct, the speaker: depart not before he hath done, prevent

vent him not by helping him out with what he seems to have forgot. Tell not what comes into your fancy in the midst of another's discourse, nor seem to know what he would say; if you think fitting to interpose, do it not without asking leave; else you hinder the discourse to be understood, and make what is said to be misinterpreted; whence many unnecessary arguings, and confused rattles before the matter can be cleared. *Say not*, I knew this before, but accept what is said as new, and in good part.

*Be not magisterial* in your dictates; nor contend pertinaciously in ordinary discourse for *your opinion*, nor for a truth of small consequence. Declare your reasons; if they be not accepted, let them alone; assure your self that you are not obliged to convert the whole World. It is also an uncivil importunity to clash with every thing we dislike, or to confute every thing we think is false: to formalize upon all the foolery and non-sense we hear. Let us not contrast with the whole World, as if we were, *universal reformers*. In a controversy say not all you can, but what is necessary. Also if what you report is not believed, *do not swear it*, nor use any imprecations upon your self, *nor lay wagers*, nor take your self engaged to defend it, or that he, who believes you not, affronts you. So neither repeat the same things frequently over; if the company hearken not to you, let them chuse; suppose it your own fault, who speak not what deserves their attention. If they understand you not, blame your self who either speak not clearly, or accommodate not your self to your Auditory.

*After*

*After a man hath told a story in your presence, ask not what's the matter; for that shews that you contemned the speaker, and minded not what was spoken; besides you make him your inferior, to tell a tale as often as you are pleased to ask it.*

*He that speaketh much, cannot speak all well. But indeed it is the dwarf-tree that bears the first fruit, and the emptiest vessel that makes the most sound. Besides it is an injury to the rest of the company who expect to be heard, every one in his turn. Yet better to speak much than nothing at all, except it be apprehended to be Discretion.*

*If you live in a place where the Language is spoken in an evil Dialect, do not affect to speak either purely, or badly, but as the best of that Dialect speak. And avoid all big and hard words; remember how the Lyon crushed the Frog, whom he saw so contemptible, after he had made so great a noise.*

*All obscenity, whether in matter or words, proceeds from, and creates, evil manners; and renders a Gentleman contemptible. But amongst clowns he is most accepted, i. e. is the greatest clown, that useth it most. The pains we take to be pleasing ought to be spent only upon things honorable and of good fame. The reason why some words are immodest, others signifying the same thing, not, is; because these represent the displeasing object at a distance through another light, and covered with another notion; so that the offensiveness is not that which at first appears to the imagination; (so Toads and Vipers cause not that effect in us when seen a far off) It appears*



appears sometimes under a *Metaphor*, or some other translatitious expression; which is a *corrective* to the harshness and unpleasingness of the other.

The *same cautions* prescribed in speaking, or greater, are to be observed *in writing*: the neglect of their pens hath ruined very many; and particularly the great Master of Civility, the Author of *Galateo*. For going to present to the *Pope* a petition, by mistake he delivered a copy of licentious *Verles* writ by himself: whereby he lost the *Popes* favor, his own reputation, and all hopes of future advancement.

## CHAP. II.

## Of Prudence.

1. **T**HE *Prudence* here spoken of, is not that *Wisdom* of the Philosophers, which, that we may live happily, *would* never have us experience sorrow, or trouble; *would* reduce us to speculation, abstinence from employment, and a life abstracted from common conversation. *That* teacheth to manage action, public affairs and negotiation with others; *this* shews how to escape inconveniences, and sufferings, by withdrawing from business, and living with, & to, our selves only; which *that* teacheth to avoid by discreetly governing, and regulating our actions. The Philosopher perswades us to *chuse* the *perfectest*, i. e. the most quiet, innocent, retired, manner of life; *this Prudence* to *live most perfectly*, i. e. with the least inconvenience, or evil consequents, which may disturb our happiness, *in a common or active life*. The one adviseth temperance by *abstaining* from all Banquets, Feasts, &c. *this* shews how to be *abstemious*, *tho* you come to them. The one tells us that the way to avoid danger, v. g. is never to go to Sea; *this*, since we are embarked, would have us govern our selves, and our course in the best manner. Whether of these is better, I now dispute not; but supposing a man to have already made choice of an active calling, then *Prudence* is of great force; *to foresee* all consequents, and avoid the bad; *to act* effectually, and the shortest way: *to chuse* the best means; *to manage* crosses and hard-

hardships; and to *be content* with what success God shall give.

2. SIGNS of a wise man are these: he rather *bears* than talks; *believes* not easily, *judgeth* seldom, and then not without great examination; *deliberates* as long as his matter permits, and when resolved, is constant, and changeth not without solid reason; therefore having deliberated, fears not to repent. He *speaketh* well of all; *defendeth* the fame of the absent; courteous, not flattering; readier to give than ask or receive; *smiles* rather than laughs; is moderately grave; *honoreth* his Superiors; *attributeth* the glory of good actions to his companions, rather than himself; *observes* his friends, but doth no unworthy action for their sake; is ready to *assist* and pleasure all, even the unknown, yet without offending others; *considereth* both events, that whatever happens, he may be like himself, neither exalted nor dejected; *avoids* anxiety, melancholy, and moroseness; what he doth, tho necessitated, yet doth it not as unwillingly, but makes a virtue of necessity: *is even* in his carriage, true in his words, the same in shew and reality, and believes so of others when he hath no reason to the contrary; he *admires* none, derides none, envies none, and despiseth none, not the most miserable: he *delights* in the conversation of wise and virtuous persons; *profereth* not his counsel, especially when he understands not well; is *content* with his condition: nor doth any thing through contention, emulation, or revenge; but strives to render good alwaies even for evil. He *laboureth*

to know so much as to be able to depend upon his own judgment, tho he do it not. *Abi tu & facsimiliter.*

3. A FOOL talks *much* and *little* to purpose; is angry without a cause; trusts any one; is restless and still changing place; troubleth himself with what doth not concern him; the more fool he is the more he understands other mens business, his own the less; and therefore is *always* ready to reprehend and advise, seldom to obey; he discerns not when *flattered*; but sensible enough to fancy himself *abus'd*. He desires without choice and discretion, and therefore is quickly weary of what he enjoyes; he resolves without advice, and therefore suddainly changeth, and that without reason. He is apt to refuse what he cannot avoid, desire what he cannot obtain, and repent what he cannot amend; he laments in the past, is exalted with the present, and negligent of the future. The first degree of folly is to think himself wise, the second to proclaime it; and therefore he hath an answer ready to every question, and is never better by either counsel or affliction. As amongst wise men he is *wisest* that thinks he knows least, so amongst fools he is the *greatest* that thinks he knows most.

4. PRUDENCE depends upon *experience*; without which no man, of ever so great capacity, can any more arrive to be a wise man, then a fruit to maturity, without time. And *experience* is either of *other men*, which we see, read, or hear, or of *our own* affairs. This is the harsher Mistress; and happy is he that can learn of the other, and

and arrive to perfection, tho in his old age. Hence it is, that most men understand that only wherein they are most practised; as many know what is to be done, but neither how to go about it themselves, nor to direct others; such have *much study, little experience*. Many can *advise* well, but themselves *cannot act*. Many can manage a business if not opposed; and many better if opposed: as many are not able to bear or chaffer, tho they know the prices; and many ignorant of the prices, yet bargain cunningly. For *the rules of business are the same*, tho the subjects are divers; conversing much makes a man bold and confident; and engaging in business fits for more business; and therefore it is no wonder that many *Citizens* (Merchants especially) prove wise-men, (and in the late Wars also excellent Soldiers) because much practised to treating, and negotiation. The like is also of *Lawyers*. But many of both these Professions, thereby accustomed to value small gains, contract such a *narrowness of spirit*, and tincture of interest, that it scarce ever leaves them. Nor do I perceive *Lawyers* fitter for state employment than *Merchants*; they having both particular Trades, and differing, as to public Government, no otherwise then an *East-India*, or an *Hamborough* Merchant, in reference to traffick. For tho the professing of Law may seem to intitle to somewhat more knowledg in governing, (of which Laws are the rule) yet in effect it doth not; because their practise and study is about just and unjust; about *meum* and *tuum*; the petit interests and controversies of particular persons; not the Government of a Prince over his People; or his negotiation with his Neigh-

bors; which depend upon different principles, seldom considered by those who deal between private persons. Besides that the tying of Princes to the *formalities of Courts*, tediousness of *Processes*; and casting the laws of Government into the mold of the Laws of private interest, must needs be great impediments unto it.

5. *THIS Prudence*, you see is quite different from *cunning*, the advantage of Fools, and wicked men, who mistake them for the same. For the *Prudent* mans aime is to *secure himself*, and interest, (the wisdom of the Serpent recommended to us by our Saviour;) to be in such a condition in all estates, as to be able justly, honourably, and openly, *to make use of all opportunities*, and occasions for his own advantage, toward the obtaining of the great end of his Creation. *Cunning* measures *Justice* by *escaping punishment*, *right* by *law*, and *wisdom* by *success*, reputation by wealth or power, and the satisfaction of others by his own interest. A *Prudent* man deals so *sincerely*, that he fears not the examination of his actions or purposes; and is not afraid to have witnesses, if it were possible, of his thoughts. The *crafty* builds his House under ground, *celat, tacet, dissimulat, insidiatur, praripit hostium consilia*, and in order to his own advantage he looks upon all other men as *enemies*. And to these purposes he useth many *artifices*; as taking advantage of the *person*, if in necessity, intangled in vice, fear of punishment, or discovery; if in danger, humor, passion, any weakness or ignorance; he also watcheth the *time*, if in mirth, drinking, sorrow; if inadvertant; if easy;

easy; he makes use also of his *authority*, reputation, and superiority, to *impose* upon inferiors. He pretends great kindness and affection in general expressions; or particular ambiguous ones, or such as he will not be obliged by; for he purposeth nothing; nor hath he or ever intends to have, any friend. But his great engine is a *smooth tongue*, and a competent stock of *Wit*.

6. PERSONS *passionate*, fanciful, intemperate, are wont to *apprehend things strongly*; and so apprehended to believe, and affirm to others, and act accordingly themselves: and if such men be of reputation or power, they often do much harm. Very wise men also are oftentimes too resolute, and obstinate in their opinions; for being used to thinking, they apprehend *much* of their object, *i. e.* in a short time they overlook the reasons, circumstances, probabilities, collect consequences, &c. which actions familiarize the object to the faculty, and this renders the reasons of the contrary side, less probable. Even as our conversation with a man breeds some degree of kindness and friendship to him, tho the man himself be not worth our acquaintance. Wherefore every *Prudent* man ought to be *jealous* and fearful of himself, least he run away too hastily with a likelihood instead of truth; and abound too much in his own sense.

7. ALL *estates are equal*, *i. e.* Men may be happy in every state. For *security* is equal to *splendor*; *health* to *pleasure*, &c. Every state also hath his enemies, for *Deus posuit duo & duo*,

*unum contra unum.* A rich man because rich; the poor man hath as poor neighbours, or rich ones that gape after that small which he enjoyeth: beware therefore how you *offend* any man, for the offended joyns against you: and be sure you *hate* no man, tho you think him an evil or unjust person. Nor *envy* any one above you; you have enemies enough by your own state, make no more; but rather, procure as many friends as you can to uphold and strengthen you. Every man hath also an enemy within himself; he that is not cholerick is covetous, is facile, I mean by Nature, for if he hath subdued these natural desires, 'tis otherwise. Nor can a cholerick man say; I am to be pardoned; 'tis natural to me; *such a one* is not so. For *that such a one* hath also his infirmity, his inclination, which perhaps is harder to conquer than yours. Besides what is according to nature, is seldom perceived by us; a cholerick man perceives not when he is angry, at least thinks it no great fault. Therefore it is *necessary to have an Adviser.*

8. ALL men, therefore, are *evil Judges of themselves*, and think they do well many times when they sin, and commit small errors when they are guilty of crimes. It is also in our *life*, as in *Arts and Sciences*; the *greater differences* are *easily discerned*, but of the smaller moments only the wise and skillful in the Art can judge. Many *vices* also, tho *contrary*, yet are *like to virtues*, the confines of both are the same; and the exact limits and boundaries difficultly fixed; as of pride and greatness of spirit; Religion and Superstition; quickness and rashness; cheerfulness and mirth; so of ambition  
and



and sufficiency; Government and Tyranny; liberty and licentiousness; subjection and servitude; covetousness and frugality; and so of the rest. And yet *Prudence* chiefly consists in this very *exactness of judgment*; to discern the one from the other; and give to every cause his proper actions and effects. It is therefore necessary for every one, that desires to be a wise man, to *observe his own actions*, and the original of them, *his thoughts and intentions*, with great care and circumspection; else he shall never arrive in any tolerable manner to the knowledge of what he doth well or ill. And least all this diligence should be insufficient, as the partiality to himself will certainly render it; it is very requisite for him to *choose a friend*, or *Monitor*, who may with all freedom advertise him of his failings, and advise him remedies. Such a one, I mean, as is a discreet and virtuous person; but especially, one *that* thrusts not himself upon the acquaintance of great Persons; nor upon employments scandalous for opportunities of injustice; but bridleth his tongue, and wit; *that* can converse with himself, and attends upon his own affairs whatever they be. Insinuate your self into a confidence with him; and desire him to observe your conversation, and seriously and friendly admonish you of what he thinks amiss; and let not his modesty rest till he condescend to you; for do not imagine that you *live one day without faults* or that those *faults are undiscovered*. Most men see that in another, which they do not in themselves. And he is happy, who in the whole space of his life can attain to a reasonable *freedom from sins*; and that with the help of *old age* also, that  
great

great dompter and mortifier of our lusts and passions. If he inform you, whether true or false, take it not *patiently*, but *thankfully*; for the advantage is the same (which is, to break the inordinate affection you bear towards your self,) and be sure to *amend*: thus you both get a friend, and perfect your self in wisdom and virtue. When you consider, that you must give account of your actions to your vigilant reprovcr; that other men see the same imperfections in you as he doth; and that 'tis impossible for a great man to enjoy the advantage of friendship, except he first disrobe himself of those qualities, which render him subject to flattery, *i. e.* except he first cease to flatter himself. A good *Confessor* in Religion will supply much of such a Monitors work; tho the one doth it judicially, the other only in familiar conversation. And how much more worthy is such a one of entertainment, then those, who come to your table to make sawces, eat your meat, censure their neighbors, flatter, and deride, you?

9. IF a friend tell you of a fault, imagine *al-ways* (which is most true) *that he telleth you not the whole*: for he desires your amendment, but is loath to offend you. And *nunquam sine querela ægra tanguntur*.

10. THERE is little or no difference betwixt *not deliberating* and *deliberating in passion*; except that this is the worse, as *ingaging more*, and more irrevocably in error. For he that being out of the way, is resolved to go on, strays the further.

11. THE

11. THE *fore-game*, a wise man playes, is to *foresee* and *avoid*; but the *aftergame* is to *carry himself* with *courage* and *indifferency*. And therefore *Cato* falling into a *calamity*, not by his own fault, should not have rid himself of it by a *greater wickedness*; but by his constancy and generosity have shewed to the World, what a wise man should do in such a case.

12. ALL *mens apprehensions naturally are alike*: what one sees red, another sees not green; Aloes is not bitter to one, and sweet to another; and their *first thoughts* upon them are the same. And that one man is more learned, is not because he knows *otherwise* then another; but it is because he knows *more consequences*, and *more propositions* by his greater industry and experience. The conceptions according to *truth* are alike and the same, but *false* are infinite; wherefore if you find one man single in his judgment, be wary of him; he either knows more then all others, or there is some ill principle in him.

13. No *evil man but hath irregular passions*; which passions are offensive to *evil persons*, more then to *good*; (for good men are humble, complaisant, &c.) Therefore one evil man agrees not, nor loves to deal, with another.

14. MUCH of the trouble of this world proceeds from certain *irregular humors* and *desires*, which many men indiscreetly espouse; and because they are innocent, they think them also prudent and rational. If other men endeavor to repress them as inconvenient, &c. 'tis ill taken, and with trouble, and disquiet; those being not  
unlike

unlike to such as have *antipathy* to certain meats ; that exposeth them to needless passions, and impertinent affliction.

15. WISEDOM is made to rule, and yet Magistrates generally are readier to make use of their power than wisdom ; of their will then reason. Because it is easier, shorter, and complies more with the humor of mankind. Yet the subjects prefer, and often expect the other.

16. A GREAT General where ever he travelled, went continually considering the situation of the country ; and casting with himself, what was to be done, if leading an army he should be assaulted there by an Enemy. By which means he was alwayes provided against surprises. The same care doth every wise man take by pondering all the cases of danger and difficulty which may or are likely to occur in his employment.

17. EVERY man hath a tender place ; which when touched by the hand of God, afflicts him, and he complains. And, those, who are most engaged in the World, have more tendernesses, as riches, family, reputation, bodily infirmities, &c. Wherefore a wise man provides before hand a stock of patience ; And fortifies against danger by good considerations, and by taking off his affections and passions from worldly affaires.

18. THE things of this World seem greater at distance ; the things of the other World greater near hand. Because those are fully known ; and comprehended

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hended alwayes with passions of love, fear, &c. For they enter in by the senses; which, being *natural*, and not *free*, Agents, work *ad ultimum virium*, and entertain their object as much as they can. Besides, the objects are themselves clothed with many *circumstances*, *pomps*, and *shews*; which make them *seem* great and taking; and without these they would be naked, and nothing. But *spiritual things* move only the Soul and spirit; which receives not without arguing and disputing, *i. e.* without something of truth, and rejecting appearances. Wherefore a *wise man* is wary of the things of this World, and admits them not confidently.

19. CREATURE *Dei in odium factæ sunt, & in tentationem animæ hominum, & in muscipulam pedibus insipientium.* For that which is the occasion to wise and virtuous men of obtaining and doing good, is by their ignorance turned by fools to their disadvantage. Indeed all things, even wise counsel, are by fools made either instruments or testimonies of their folly.

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## CHAP. III.

## Of Conversation and Discourse.

1. **C**ONVERSATION *casual* with many, *voluntary* with few, *of business* to be denied to none. Have *many* acquaintance, one friend, and *no* enemy.

Some *keep company to spend their time*, and saunter away their age; such care not much with whom they converse; nor is their company either grateful, or beneficial.

Others *for pleasure and divertisement*, to laugh and make themselves merry, and so pass their time.

Others *for interest*; and that either honestly or deceitfully, as by gaming, debauching, hec-  
toring, overreaching, flattering, &c.

2. **G**REAT care is to be taken in all conversation: for we must do as the Ancients feigned of their *lamiae*, that within doors wore their eyes in their girdles, but going abroad put them in their heads. But still greater care is requisite in *choice of such companions*, with whom a man is to converse *much*, or a long time, or to *trust* with business of consequence. As the *Italians* say; *measure it a hundred times, before you cut it once*; at first standing upon your guard, till you discover their Inclinations. And

First, *Avoid*, as much as you can, *the company*

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*pany of all vicious persons, whatsoever; for no vice is alone, and all are infectious.*

*Of Swearers, profane, and blasphemers; least Almighty God lay to your charge the neglect of his interest and honor, in your presence uncontrolledly affronted; whilst you are ready to resent and vindicate every small offence done to your self.*

*Of Heftors, and those brutish persons, who either for gain, or satisfaction of their bestial arrogance, care not whom they debauch or affront. Insolent Children of Hell, ruiners of so many persons and families.*

*Of Scoffers; who put their own faults in the back end of the waller, but discover all they know of others. With such no peace is durable.*

*Of a person scandalous either for Profession, or manners; for you run his hazzard, and espouse his disreputation.*

*Never expect any assistance or consolation in your necessities from drinking companions.*

3. *Avoid also consorting with those who are much superior, or much inferior, to you: inferior, not only in degree and external quality, but especially in parts. Tanti eris alius, quanti tibi fueris.* Your own thoughts and designs will be much as your companions are; and low fortunes breed many times degenerate purposes. He that makes himself an Ass, 'tis fitting others should ride him. And it is a very mean ambition to be the best of his company.

*With open, upright, plain dispositions, as also with the cheerful and facetious, there is no difficulty in conversation; except where they meddle too boldly with other mens lives: but theirs is Satyre, not calumny.*

With *resty*, froward, ill natur'd humors, who are hard to please, and think it grandezza to be harsh and parsimonious of good words, and supercilious towards their equals, few converse who intend not to gain by them.

From all good natur'd persons, women, and drink, keep your secrets. And with such as are wholly bent upon their *own interest*, discourse not upon what concerns their interest.

4. THEY who pretend to *cunning* observe, and make much of a *rule*, which I think it is not amiss to know, to beware of, and fortify against, but not to practise, it; which is, to observe every mans imperfection, (for few there are but have such a one) and accordingly to apply themselves. As for example.

1. With such as are swelled with *conceit of their Nobility or Wealth*, if they have business, they give them respect enough; if they have not, yet they pay them with their own coin; no matter if they deceive themselves with the opinion that they are honored according to their merit or desire.

2. All *humorous persons* are weak, and conscious to themselves, that they stray out of the plain way of the reason of Mankind; for it is discretion and judgment that corrects our irregular fancies, and (where virtue or vice intervene not) conforms us to the common customs. Wherefore he, that will take the pains to comply with, and seem to justify, their folly, rules them.

3. Such as having imposed upon themselves certain *Laws of ceremonies*, &c. would also oblige others to the same; (which proceeds many



many times from Melancholy and not pride their weakness is manifest.

4. With *morose persons*, they deal freely, openly, and familiarly; that they may think they see through their designs, and so they are stricken in the right vein.

5. Those who are curious to *pry into other mens matters*, are commonly malicious; no friendship with them, as neither with a proud, nor any angry person.

6. With such as are *in disgrace with Superiors*; they converse not much; and are wary how they offer them help, &c. for they fasten, as men drowning, upon any shew of assistance.

7. With such as are *in grace with the Prince*, they keep good correspondence, and seek their favor; and tho mean persons, yet they despise them not, for they are chosen by his judgment. But they do as they, who in a dark night follow him that hath a torch, tho a rogue, or a beggar.

5. GIVE no man just cause of offence; nor resent too vively injuries towards your self. But if after your care to avoid quarrelling, you happen upon such brutes, as either to try your mettall, or out of a bestial love of injuriousness, (for such *Hectors* this age hath brought forth in greater plenty, then any other I ever read of) the best way is to resent it briskly; and threaten seriously at least, if you do not *challenge*, the insolency, that makes *injuring a profession*.

Chuse therefore the conversation rather of *ancient men*, for their testimony is of greater force; of such persons as are *famed for virtue*

and wisdom, (for something is always to be learned by them : ) and such there are many ; but they offer not themselves, but expect to be sought out, and admit not every application without choice.

So much for *Conversation*, it follows of *Discourse*.

Men are commonly judged by their *Discourse*; and therefore it is necessary for a wise man to regulate that, almost in the first place. *Discourse* is either concerning, 1. *Raillery and mirth*. 2. *Other mens lives and actions*. 3. *Occasional as History, News, &c.* 4. *Erudition and edification*. or 5. *Business and interest of self or friends*.

I. THOSE, who take pleasure in *exposing others to contempt and derision*, either by imitating their actions, and imperfections, or by jeering and mocking them, avoid, as you would the heels of an Horse, that kicks every one he can reach : if you cannot, take the part of the abused ; blame the action, spare the person ; or if the person be known, excuse the action ; if neither can be done, praise the person for some other good action or quality ; so have you an *Antidote* against the *poysen*. Indeed there is no greater enemy to Peace and Charity then the *Raillieur*. For, as ordinarily it is the *sooty oven* that mocks the *black chimney* ; so one year seldom goes forth, but it returns with its *equal* ; and they together beget a *quarrel*. Besides, to abuse *Inferiors* argues a mean and contemptible spirit ; *Superiors*, is dangerous ; and a *word* often provokes them more then an action. To abuse a *friend* is to lose him ; a *Stranger*, to lose your self in his and the Worlds  
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esteem. *Those* mocks are most resented which touch a mans *reputation*, chiefly that of *wit* or *discretion*; for of *that* even fools are chary; and every one rather confesseth his forgetfulness, then ignorance. Next *those* which are for particular actions, rather then in general, for they seem to have more of *truth*, these of *wit*; which are of some secret imperfection; which are of that wherein a man prides himself. Since *Francis I.* time (who giving *Charles V.* the *lie*, and challenging him to a duel, was refused) the *lye* hath been counted a great affront; and many exaggerations are made of that abuse. But had not that King (perhaps in justification of his own rashness) said, that he was not a Gentleman that would take the *lye*; I do not believe that would have deserved a severer chastisement then other imputations. I speak, in conversation, for Laws take no more notice of that then others.

Yet it seems, to condemn all *railery* is to tether the *wits*; and therefore if preserved in a mediocrity, it might be allowed. For it makes men stand better upon their guard, when they know that they are likely to hear again of their actions; besides it inureth them to bear harsh words, and bridle their passions. But to railly handsomely is very difficult; for good jests are to bite like *Lambs*, not like *Dogs*; tickle, not wound. And therefore 'tis requisite to have a *third person* of Discretion, to stroke over the severer nips, and throw dust upon them, when being heated they begin to sting one another. Also with *small miscarriages* and misfortunes, and such as happen without the parties fault, &c. you may be the bol-  
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der; and with such as bring no shame with them, and such wherein many are concerned. The *jeerer* also must be content to tast of his own broth; and the expert in this trade are wont to do, as he, who having in his youth taken great liberty to railly upon married persons, in his declining age took a Wife, where any one might have had her for his money; and the first entertainment of his friends was the discourse of his own marriage, to prevent all that could be said. In sum, jeers are only then good, *when* ex-tempore; *when* they seem to proceed from wit, not *anger* or *malice*; *when* they are intended for mirth and pastime, not calumny; *when* you are pleasant with his error or mistake, not his shame; and seldom please at second hand. But because these intentions are difficultly known; because many persons are very captious and hasty; and because at best it argues not a solid, and universal wit, but a peculiar dexterity and promptitude, which is frequently accompanied with want of good Invention as well as Judgment; a Discreet person will not much engage himself in it, nor render himself a fool to make others laugh; but after he hath tried 3 or 4 times and finds not himself fit for it, let him never endeavor it more.

2. A-KIN to the Raileurs are the *Drolls*, who turn all to *Ridiculousness*. Their censure see in *Sen* ep. 29. *Marcellinum nondum despero; etiamnum servari potest, sed si cito porrigatur illi manus. Est quidem periculum ne porrigentem trahat. Magna in illo ingenii vis, sed tendentis in pravam. Faciet, quod solet; advocabit illas facetas,*

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*tias, quæ risum evocare lugentibus possunt, & in se primum, deinde in nos jocabitur, &c.* Christians have greater arguments against this *Drollery*; that it grieves Gods holy spirit, and is contrary to that seriousness and consideration requisite to Religion. That it doth more hurt to Religion and virtue, then arguments. That there is nothing so sacred or prudent, which by the petulancy of wit may not be made ridiculous, consequently contemptible, fit to be neglected, and abolished. *Virgil* we have seen publicly, and even the holy Writings we heard to have been, *travestied*, by those who spare neither their Souls nor reputation, to prove themselves Buffons; and shew their abilities and ingenuity in folly. And this indeed is the great engine charged against heaven, the only and trusty weapon wherewith dirty potsheards (Disciples of *Julian* the Apostate, *Porphyrus*, *Epicurus*, and the rest of that brutish heard) bark and grin against a Deity. When all true reason, and sober consideration, as well as the other Creatures, justify their Maker; yea when even the Dogs revenged him upon *Lucian* the great Professor of scurrility and scoffing, as well as Epicurism and irreligion. But besides, this disposition proceeds from a lascivety and levity unbefitting any person of quality and employment; and increaseth the same inclinations both in the *Droller* and the *Auditors*. For as a wit used to versifying is ready to put all its thoughts into rime; or a Mathematician is presently reducing all his fancies to somewhat in those Sciences; every one casting his thoughts into that mold whereunto they are accustomed: So do *Drolls* reject all serious notions, and accept and fix upon the light and empty. And therefore  
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we see that when such persons aim at any thing grave and serious, it misbecometh them, as done out of order and season. Thus doth *mirth* pleasantly by little and little steal away the judgment, rendering it vain, studious of, and delighting in, that which men avoid, *laughter*. And these men, whilst they think to fool others, become themselves really, what others are in their imagination.

3. IN *Discourse* concerning other persons (familiar amongst Women) *Back-biting*, and *calumny* is most frequent: because all men had rather hear evil of another, then good. Perhaps thinking thereby to justify their own faultiness; at best indulging their self-love, which is grounded upon a too high estimation of themselves, and too low of others.

This *evil speaking* is very frequently used by many, who pretend to *extraordinary godliness*; whose bitings are also more dangerous, and venomous with those persons, who mistake their *formality* for *seriousness*, and their *gravity*, for *reality*, in Religion. But even in *ordinary conversation* men are wont also to defame their neighbours open-fac'd, without any ceremony, design, or remorse. From both these sorts of people especially the former, turn away, as much as you can; but be sure to be none of them; nor partake with them in their *calumniation*s. Consider what you say of others, others say of you. Before you calumniate, think, am not I the same? or as bad? Take heed of doing that, which may hurt, but cannot do good; for 'tis madness to make enemies without cause; and it is better to suppress, then  
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vent and satisfy, a piece of wit or a foolish passion. The great rule is, *nothing but truth before the face, and nothing but good behind the back.*

Beware also of *censuring Nations*, Conditions, or States of Men, as well as particular persons: for there is no Nation or condition, wherein are not many good; and none so good, wherein are not many bad.

'Tis also a great honor and wisdom *to pass by the back-bitings of others against your self.* Charles the 7<sup>th</sup> of France demanded of one, much employed by him, and on whom he had bestowed many favors, what thing in the world could alienate his mind from, and bring him in dislike with, his Prince? the *Gentleman* answer'd, An affront. This person seems to have bin very sensible indeed; but whether his discretion hath merited the favor of his Prince I much doubt. Certainly the behavior of *Antigonus* was much more generous; who, when one told him, that such a one affronted him, answered; it may be so, but I will not be affronted. *Augustus* advised *Tiberius* not to be offended with peoples *speaking ill* of them; it sufficeth, saith he, that we can secure our selves from their *doing us harm.* When one said, he was a *Tyrant*; he answered, were I so, he durst not have said it. To one calling him *Dwarf*, well, said he, then I will get higher shoes. *P. Bernard*, when one bid him go out like a dirty Priest, replied, you are mistaken, I came in a Coach. And truly since all these evil tongues are conquer'd by silence, one would think the victory easy; did not experience shew us, that the great remedy against bursting is giving vent.

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There is *no reason* that the effect, which may proceed from *divers causes*, should be attributed to one. v. g. an action of seeming disrespect may either come from an intention to affront, from negligence, from having some other business in his thoughts, &c. Interpret not therefore such actions as *affronts*; and the rather, because it is our duty to take every thing by the *best handle*.

4. THE most innocent, grateful, and universal Discourse, is *telling Stories*; and modern rather than ancient. Some are so well stocked with this trade as to be able to answer any question, or parallel any case by a Story; which is (if well done) a very great perfection of eloquence and judgment. And in telling Stories avoid too often *said he, and said I, bear you me, mark me, &c.* be perfect also, that you need not recant, stammer, or repeat things said before; be not tedious in impertinent circumstances, nor make your own glory the chiefest concern.

Tell *no lye* in your discourse; especially not *Gasconades*, and improbable *Rhodomontades*, wherein some, out of weakness and lowness of spirit and parts, take as much pleasure as others in drinking when not thirsty, and think they then overwit the company. Be not *hyperbolic* and *extravagant*, especially in praising and dispraising; for the *wit takes away the credit*; whereas the end of speech was first to make us *understood*, then *believed*. And if you be *convinced* of an error, for truths sake acknowledge it, and change your opinion; for this *ingenuity* is greater, because rarer. And remember, that

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One chance falling out, as the *Astrologues* prognosticate, gets them *reputation*; and their thousand lyes are not taken notice of: but to a *wise man* one lye doth more *disgrace*, then thousand truths can recover.

When news comes from an *uncertain Author*, tho probable and expected, yet suspend your belief; because men easily report what they desire or expect: but rather give heed to certain *extravagant* and *unexpected Relations*, as unlikelier to be invented. And when you tell news, engage not for the truth of it.

5. IN your discourse *rational* or *of erudition*, skip not from one subject to another; as do *Fanatics*, and other ignorant *Sciolists*, who are never at ease till they have vented all they think themselves to know above other men. Neither maintain an argument *with ignorant*, nor contradictive persons; nor think that you are bound to convert or instruct the whole World; least of all *with vain drolls*, who make your seriousness their sport. Be content to satisfy with *reason*, not (especially your own) *authority*, (a refuge many fly unto when worsted, if they know there is no examining Books) such as are capable and disposed.

In reasoning, the most excellent way, wherein the best able is certain to carry the cause, and which will bring the controversy to a speedy determination, is by *asking questions*, and *proceeding still upon the adversaries concessions*; which he cannot without shame retract; (by *Syllogisms* is more Pedantic.) This is *Plato's* manner of discoursing.

*Pedantry* is a vice in all professions, it self no Profession. For a *School master* is not therefore a

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*Pedant*; but he only *who* importunately, impertinently, and with great formality, *shews* his learning in scraps of *Latin* and *Greek*, or troubles himself with knowledge of little use or value; or *values* himself above his desert, because of something he knows (as he conceives) more then ordinary; or *despiset* others not skilled in his impertinences; or *censures* all Authors and persons confidently without reason. And whoever doth thus, be he Divine, Lawyer, Statesman, Doctor; or Professor, he is a *Pedant*.

Do not in *ordinary company* treat of matters too *subtle* and curious, nor too *vile* and mean; nor of things unseasonable, as of Religion in mixed, or young company, or at table; but in all Discourse have an intention to better your self and others. Which that you may do, (*contrive* as much as you can) before hand *of what to discourse*; and lay your scene, which afterwards you may manage as you please.

A man may *judiciously discourse*, when either he knows the subject very well; or when desirous to learn (a submission and ingenuity very grateful in company) or *when necessitated* to discourse; and *when* he must do it discreetly and doubtingly, unless he very well know his Auditory. Cautious also must he be who discourseth even of that he understands amongst persons of that Profession; an affectation that more Scholars then wise men are guilty of; I mean to discourse with every man in his own faculty; except it be by asking questions, and seeming to learn.

You may freely and safely discourse of matters of *Philosophy*, *Mathematicks*, *Travels*, *Government of foreign Countries*, *Histories* of times past or present of other Places, *Husbandry*, and the like  
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which subjects concern no mans reputation, and therefore none much care what part you take.

*Discourse*, tho amongst learned men, *lays no grounds of Science*, but suppoeth them, and therefore *study* is necessary; without which who so adventures amongst Scholars, is like a Lady, that hath excellent Medicines, but neither knows whereof they are made, nor how to apply them effectually. Have a care also that your *income exceed your expences*, i. e. that you hear and read more then you speak: for he that spends out of the stock of wit and memory is quickly bankrupted; but knowledg and learning continually improve by discourse.

*Cunning discourses* to avoid baffling are wont at first to *lay down a proposition easily defensible* to which they may retreat in case of necessity; but defend the other out-works also as long as they can.

Mens *wits* and apprehensions are *infinitely various*; nor is there any opinion so extravagant, which hath not some followers and maintainers, who fit their hypotheses to it. Wherefore do not censure any thing on a suddain as ridiculous, for tho it please not you, it may another, as wise.

Every man makes himself the measure of all others for truth and falshood, wisdom and folly, learning and ignorance, and the like. And who is able to denude himself of this false opinion, or prejudice at least to truth?

But from hence it proceeds that we esteem him knowing that knows more or as much, and him ignorant that knows less, then our selves. Him also virtuous that is according to our sentiment and degree. Also that all men are more ready to blame anothers errors, then praise his vir-

tues. And that a man knowing what another knows, yet knows not his own ignorance; but consequently values himself and despiseth the other. Hence it comes that we are offended with others giving evil words to us, and take notice of every syllable; but pass over those we give to others. It is pleasant to observe this in such as write controversies. Hence also we do not patiently permit others to love or hate otherwise then our selves do.

*To man alone* (not beasts nor Angels) hath nature given a *nauseousness of the present*. The best things in the world, if not accompanied with variety, become distastful. And nothing sooner then *Discourse*: which is so much carefuller to be menaged, as the ear is sooner cloy'd then the eye. Prudent eyes are kept open by reason, ordinary persons by wit.

*Old men* commonly discourse of grave and edifying Subjects, Divinity, Government, History, &c. *Young men* rather of pleasant; Hunting, Fashions, Travels, Wonders, &c. *every man* chuleth to discourse of that he best understands and loves.

## CHAP. IV.

*Concerning Business.*

**A** *Doctor* being intreated by his Nephew to give some rules for guiding and securing himself in *negotiation*, and contracts; after long study told him, he could give him but one; which was, *alwaies to have to do with virtuous persons*. But for many reasons this rule, tho a perfect one, is heard to be practised; and therefore I beseech you be content with such imperfect ones, as my reading or experience can furnish.

If any one tell you, *that* it is to no purpose to think long upon any matter; *that* they are only wise men who can dispatch business *extempore*; *that* consulting is but a dull formality; and *that* a man sees as far into a thing at first, as by much consideration; say boldly that man is a fool: the more you think, the more and clearer you shall understand. *Therefore* Men of most leisure do business the best; and those who have much business must have much pardon. *Therefore* men *used to business* do it better; because they have thought of it before, either in the same, or a like case.

*A Prudent Man doth no business rashly, i. e.* without reason and advice; and he adviseth also as long as he can; and that first with his own thoughts: which being not sufficient, he takes in also the assistance of other mens counsel; and heareth others, tho he follow perhaps his own. Most men advise for their own in-

terest, and therefore happy is he who hath a friend.

To order your thoughts well in *Deliberation*, endeavor to *put your business into an History*, considering what is to be done or said first, what afterwards. For the hindrance of prudent resolutions is the confusion and disorder of thoughts; which by this method is cleared: by it also you shall quickly discover where the difficulty is, and know when you have done. It is also very convenient to *write down* your reasons *pro & con* in deliberation; for the mind by this means, is freed both from the confusion, and burden of those arguments.

*Give not your advice or opinion before asked*; for that is to upbraid the others ignorance: *nor* attribute ill success to the neglect of your counsel; *nor* be angry if your advice be not followed. *Neither* accustom your self to find fault with others actions, except vitious; for *you are not bound to weed other mens Gardens*.

Be not too eager in *counselling others*; for the evil success (which happens frequently to good advice) will be *laid to your charge*, and *seldom* shall you be *thanked for the good*.

It happeneth frequently to men that are wise by *experience*, and not *learning*, that they cannot give a *reason* of their opinion and advice, tho it be really the best: (as a meer mechanical workman knows there is a fault in the work, tho he cannot tell punctually what it is.) *Despise not such mens opinions for their want of Discourse*. *Ufu peritorum & senum pronunciatis etiam non demonstratis attendendum est, quia per expertum oculum quondam consecuti principia facile cernunt.* Arist. Ethi.

In *Deliberations* where there is reason on both sides, and that a man hath resolved one way, he commonly thinks that he hath chosen the worse, because then he only considers the reasons of the contrary part; which represented by themselves (the other after resolution being no more considered) seem greater and of more consequence than they are.

There is one great *perfection* in doing *business*, which is; That tho you set your mind and thoughts upon business, *yet do not engage your affections*, at least deeply, in it. For thus shall you both have your understanding clear at all times, and not be disturbed if you miscarry; which you must make account will often happen unto you. You will also find anxiety enough in your very retirement and quitting business (which must some time or other be done) tho you set your affections as little as can be upon it. For all business puts a motion into the Soul, which it changeth not, even for rest, without trouble. Besides precipitousness, impatience, or not staying to take the opportunity, and time your business, is frequently the ruine of many noble designs; and *all passions* whatsoever deteriorates your negotiation: if your reason will not bring you to this indifferency, experience will. *A l'adventure tout vient à point à qui peut attendre.*

In treating about business you understand, you have an advantage to *propose first*: in what you understand not, 'tis best to *receive propositions*. And if you have a doubtful cause, an inconstant adversary, or find him disposed to comply with your desire; defer not to dispatch.

In business (except buying and selling) you shall

shall find *very few persons speak to the purpose*; therefore let every man talk his fill: rather than interrupt, provoke him to speak; for he will blurt out many things to your advantage: some out of ignorance and experience; others on purpose standing on circumstances and things of small consequence. Women commonly (as weakest) are most extravagant; and at an end, or the midst, of their story must drop a tear; for being themselves compassionate, they think others are so too; and that is their interest.

The *difficulty of dispatch* is not from the business it self, wherein a man may easily see what is necessary, or fittest to be done; but it is in *persuading your interest*; in *communicating* so much and no more than concerns you; *using* such reasons only, as are proper for your matter; in *applying* them to every ones understanding, inclination, and at a fit time; and in *taking off* the opposition of Adversaries. For there is no interest that hath not its contrary, and sometimes also so forcible a one, as is to be conquered only with money; which is a sword that cuts even a Gordian knot.

All things concerning the *menagery of affairs* are reduced to these heads.

1. The ground or occasion.
2. The end to be brought about.
3. The reasons whereupon the affair is grounded.
4. The difficulties likely to be encountred.
5. The answers which may be made to the reasons.
6. And the replies to them.
7. The advantage of the affaire to the other party.
8. Examples of like cases.

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But alwayes be sure to remove the principal obstacle.

Some men are *apt to believe* what they hope for, or desire; others are *never secure*, till they see and enjoy. And this doubtless is the better; because it increaseth diligence, good success, and less affliction. Wherefore of future things imagine and provide for the worst; tho of actions dubious of other persons you conceive the best.

*Fear* is a necessary passion, & *bath a great share in all our affairs*. The great and general defect being negligence, lascivety, and love of ease; fear discuteth these. He that is in continual apprehension of evil watcheth to avoid, prepareth to rencounter, and is cautious not to give admittance to, danger; but endeavors to secure his condition, and remove further from evil. In things of *the other world* men are more apt to hope, because they have not so clear an apprehension, nor so firm a belief, or not so frequent consideration concerning them; but in matters of *this world* more apt to fear; for all mens hopes frequently fail, their tears seldom. Besides the loss of what we enjoy goes nearer and is more sensible to us, then the future good may advantage; wherefore in treating with most men you know the best Topic. And seldom is it seen but that fear also gets the better of love, and therefore good Magistrates trust not only to love, but will in some degree be feared also.

*Secrecy and reservedness* is of infinite use; for, besides that such are not easily prevented and interrupted, men are still commenting and in suspense about every motion of theirs; which gets great reputation. Besides suddain things do more  
amaze,

amaze, and confound, then things foreseen or expected. But you need not put your self to the trouble of *secrecy*, where you fear no opposition.

Many times also your *secrecy* is to be concealed; nor is an inquirer into the business you would hide rudely to be denied (for that many times breeds jealousies, &c.) but by prudent and courteous dissimulation to be fenced withal, and his thrusts dextrously avoided rather than forcibly returned upon him. He that is a good Practitioner in this trade becomes often-times Master of his thoughts that came to lift him.

Beware of *trusting to your fortune*; for most men are fortunate *for a time*, and in *some things* only: nor is he fortunate, who hath a good occasion offered to him, for it is Prudence to take hold of, and use, it; but he that hath it *presented twice*.

Think *not such as these to be good consequences*. He is a good man, therefore doth nothing ill: he is a bad man, therefore doth nothing well. He is a wise man, therefore doth nothing foolishly, &c. Consider this well and stand upon your guard. For *every one hath errors*, from whence sometimes greater, other times lesser, mischiefs arise: happy are they, whose errors happen to be in small matters, and which come betimes, and are remediable.

He that *doubts not*, knows either all things, or nothing. And he that imagines never to commit an error, his next pretence must be to Divinity.

The *things of this World never stand in one stay*, but are alwayes moving their own way, and if we perceive not their alteration, it is because our age is shorter then theirs. This observation

vation is of importance to many purposes, v. g. *virtue and vice, wisdom and folly, are but good and bad, prosperous and adverse, in the seed.*

When we read in Histories the great changes of Government, we much wonder at them, and are apt to pity the sufferers. But Providence hath so ordered, that *great alterations ordinarily happen by little and little*; so that both reason and nature either accommodate to them, or have time to escape, and provide other wayes.

He that *entreteth into danger without considering it, is a beast*; he only is *valiant*, who knowing the danger, *embraceth* it cheerfully, whether out of necessity or honor. Yea, tho he knows and supposeth that all dangers have not their effects; but that *some* are prevented by industry, *some* by courage and prudence, and *some* fortune and the course of things (Gods Providence) casts off.

Dealing with Merchants and men of business and virtue cut off ceremonies; and *declare your business at length* rather than too short; for this is apt to raise mistakes; besides a man is not alwayes in disposition or ability to fathom the depth of an affair with a short cord.

When you have *extorted from a person what he obstinately denied*, you need not doubt, but at the same time also to obtain another he would not willingly grant. For when a man is forced, as it were, to let go his hold of what he most firmly grasped, he unbends his hand, and abandons whatever it contained. *Commota semel & excussa mens [à stabilitate sua] ei servit à quo impellitur.* Thus the Parliament proposed to the King, together with the bill of attainder of the Earl of  
*Strafford*

*Strafford* (which he was formerly resolved not to grant) a bill for perpetuating the Parliament; which, tho of far greater consequence, he scrupled not.

*Defer*, as long as you can, *the doing of a thing against your mind*, rather then give a positive denial; for *accidents* many times divert the design, and deliver you from that strait, wherein a refusal may deeper engage you.

Never dispatch an evil and difficult business so absolutely, but that (if possible) you leave place to undertake and introduce it again. Time and opportunity alter many things, and make that pass smoothly which formerly would have bin refused, had not your dexterity left open the door for a new treaty.

All men naturally avoid persons inquisitive into other mens affairs: for such commonly are lavish of their intelligence, and thereby breed quarrels and spread animosities: besides that themselves are apt to envy and malign others; that being the concern which breeds their inquisitiveness.

\* The reason, why *things conform not to the general desire* and expectation of the World, is, because they who give *beginning* and ending to business are but *few*, and *many* are those who desire and expect.

He is often to blame, who *neglects a present good for fear of a future evil*, except it be nigh at hand, and in a manner certain. So is he who strives to avoid all difficulties; for more things affright, then hurt, us. And there are many changes in this World. *Di cosa nasce cosa*. And in judgments of the future we see wise men frequently mistaken.

*Poor,*

Poor, mean people, and wranglers, &c. conclude not any treaty; nor offer all they mean to give, till they be forced, *i. e.* till they see the treaty ready to break-up; and they think that they get a considerable advantage by such restiness, and importunity; as indeed they do, if they deal with *ingenuous* persons. So petty Tradesmen love to call their customers back.

Since grateful and virtuous persons are so rare, *value the service of such as are joined with you in the same interest* or danger; and you may more reasonably expect to be assisted by him, that *hopes to get by you, then by him, who hath already received favors from you.* And remember that a Crown in your purse doth you more honor, *then ten spent.*

When in consultations there are *contrariety of opinions, seldom is the best chosen*; and the more persons argue, the further they are from agreeing; the love of their own opinion insinuating it self by little and little with their reason. Wherefore, *sometimes the most importunate prevails, sometimes he that finds out a medium; not that this expedient is alwayes the best, but that persons in heat of dispute cannot easily pass over, or fully consent, to a contrary.*

*Thrust not your self to be Moderator or Umpire in Controversies, till required*; and then 'tis better to exaggerate the *mischiefs* of disagreement, then *benefits* of concord; for *fear is stronger then love.* Many are wont alwayes to take the Adversaries part. But it is a very hard thing to reconcile men at first, their passions being high, and animosities great. But after they are reasonably wearied with Law, or other inconveniences, 'tis not difficult to find out a *medium,*

A a

which

which may *save* both their *honors*; which is that both commonly desire. A worthy Gentleman being to reconcile two persons, first made them swear both to stand to his determination; and aly that neither of them should reveal upon what terms they were reconciled.

Every man is more *apt to love, cherish, and trust in him, on whom he hath already bestowed most courtesies*; esteeming him as his creature; [This is the cause of the great love of Parents toward their Children:] and he, that loveth, and doth favors, obligeth, and submitteth himself to the receiver; so that for fear of losing what he hath already bestowed, he must bestow more. Wherefore if you seek the favor of a great person, *accept courtesies from him, and not from others*. And false is their conceit who say, the way to have a friend is not to make use of him.

He that would *perswade great men*, let him first, begin with the *weakest*; by probable arguments, good words, and humble carriage he shall obtain their friendship; and by their Authority (tho but fools) draw in the wiser.

*Mean wits* alwayes *distrust subtle arguments*, and Logical heads: and great men, for the most part, are of an *unartificial* understanding; and therefore by seemingly naked truth, and plainness, are brought to your opinion.

In *great Councils* and meetings there are alwayes some *leading men*, whom if you gain, your business is done.

Amongst *Multitudes*, one adversary can do more harm, then many friends can do good.

There are some who are *children even in mature age*; and of them a man must not say, they are 40. years old, therefore they will do as men of 40. years

years old. But concerning those and all such *Heteroclitites*, look at their present customs, and menagery of their private affairs. For if you see an aged man *vehement*, suddain in his resolutions, following the *impetus* of his passions; hold that man for a *child*; not moved with reason, unconstant; to day resolving without consideration, and in the same manner reverling it to morrow.

*Nothing is well done, or said, in passion*; tho there may be just cause of being passionate and more of seeming so; but less or more all passion according to the degree of it hinders reason and deliberation. But beware instead of passion you fall not into *styness* and *cunning*: for these two, passion and cunning, do many times shoulder out one another; and generally people without passion are look'd upon as sly and crafty: which, of the two, is worse; there being more of the *voluntary* in it. It is good therefore sometimes to seem passionate, if you be not so.

In all treating with other persons try first what may be done by fair means, good words, hopes of gratitude, &c. before you come to power or passion. And let power either of your self or the law be the last.

When you *consult with a friend about any business*, be not *hasty* to receive a present answer; but give him time to consider; for the common and first conceptions of all men are much what the same: at least his *extempore* is not equal to your *premeditated*. *Physicians* and *Lawyers* answer out of their *trade*, and, as they pretend, by certain rules and cases very like, if not the same, with yours; but it seldom happens, that the same case in dispatch of business falls out twice; or if it do, yet it is clothed with

such various and differing circumstances (according to which a wise man frames his opinion) that it is very difficult to give judgment.

The manner is, when you *propose a thing* which you are afraid, *will hardly be accepted*, or granted; propose it by *parcels*; that one piece be *digested*, before the other be *swallowed*.

It is better to be near to, and serve, a *prodigal*, than a *thrifty* and *parsimonious*, *Prince*; tho for the publick this is most advantageous. For the *prodigal* is forced to use divers oppressions; &c. and more *suffer* by his profuseness than are *benefited* by it; and they commonly are most benefited by it, who least deserve it.

It seems that *Princes are more free*, and Masters of their own will, than other men; but it is contrary in such as govern prudently. For they are necessitated to *act* with infinite cautiousness and consideration; frequently to *court* even mean persons; and *swallow* many a bitter pill at their hands. Wherefore *pardon your Prince* if he do not all things exactly, according to the precise rule of wisdom.

He, that having bin the means to *advance* another to high degree, thinks to *govern* him, *cancels* his own courtely.

If you find that any *one hath spoken ill of you to your Patron*, take no notice of it; nor be eager to vindicate your self; but continue your employment without complaining; and *your innocency* will both *appear*, and *prevail* at last.

*Great enterprizes are not to be relinquished, because we cannot reconcile all difficulties*: for were all things *easy* they were not *great*; and could all objections, *i. e.* difficulties be resolved, little were left to your courage or discretion. Some things



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things *Gods providence*, and the course of affairs render easy; and others are difficult only, because *we see not through them* at present:

The *more you come into favor*, the *less admit Cabals* and Juntos, to avoid suspicion. Nor converse much with the ordinary servants; for so they will respect you the more. Yet, least you be hated, be courteous in your salutes, discourses, offers of service, but especially in giving them reasons in your discourse: for then they think you do not despise them. But if *they hate you for any good service done to your Patron*, sell it him dear; that he may be obliged to protect you.

No Patron really loves a servant *wiser than himself*, let him pretend what he pleaseth; and therefore if you be a person of understanding, cover *not to be too near him*, as of his bed chamber, &c. for Patrons are not pleased that such persons should pry too nearly into their actions and inclinations. Wise men, when they have any way come in competition with their *Prince*, have always ceded.

Yet it is *better to be feared and hated*, then *despised*. Wherefore chuse rather to be a severe searcher into, and censurer of, actions; then to be undervalued for taking no notice of them.

If *Spies* abound in a Court, *discourse in general*; and give them no cause to think themselves discovered by you.

Neutrality makes the *slowest*, but *surest*, progress: for the neuter is connived at through the others mutual envying.

A *weak Patron* is easily gained, but no considerable advantage of honor, or profit, can

be got by him; a *wise Master* is *jealous*, easily lost, and then never recovered. If your Master have any near kindred, keep fair with all, for they will certainly prevail; and stick to the best beloved.

If you light upon a Master that is *inquisitive* after your words and actions, know, that he intends to keep you under. Pray to God not to light upon a *cunning Master*; for either you shall be ruin'd by him; or at best tired with standing upon your guard. In this case make shew not to perceive his subtilty, but to admire his ingenuity. *Sic ars deluditur arte.*

If your Patron, by discourse, or actions; endeavors to *conceal any of his vices*; be sure he holds that *dear*, is *deeply engaged* in it, and would enjoy it *without a rival*.

To avoid *envy*, affect *not expence* and ostentation; but mind *reality*. For be sure that way, accounted so honourable, leads streight to destruction.

## CHAP. V.

*Of Servants.*

SINCE *Slavery* was banished *Christendom*, a *Servant* is no other, then one *hired to such employment*; and under such terms, as if well observed, the *difference is not great* between the condition of the *Master* and the *Servant*. For none can compel another to serve him against his will; nor can I contract with him for his *service*, but at the same time he will bargain with me for his *salary*. I *take* him under my roof, I *make provision* for his sustenance, I *defend* him from his enemies; as well as from hunger, cold, and diseases. And what doth he for this? he serveth me? no, he serveth himself. The same labor; he would undergo in his own house to maintain himself, and perhaps with great *anxiety*, he doth in mine with *pleasure*. So that now *service* is nothing but a *compact betwixt the rich and the poor* for their mutual advantage.

And to demand or *imagine*, that a *servant* should *quit his own interest*, profit and advantage, to procure his Masters, is a folly whereof no considering man will be guilty.

Therefore let the *Master command* according to *reason* and sweetness; not so imperiously, or with such opprobrious language as may justly discontent or chase away a *Servant*. If he obey with cheerfulness, and affection, he may at length perhaps make his Masters interest his own.

If

If you pay him not his wages, he will pay himself.

In controversies, let the Master sometimes *cede to his Servant*, to keep his mettall in breath; and not too severe, if the faults be small, or committed for want of Judgment, or through a little itch of liberty. Let the Master be sometimes *blind*, and the servant *deaf*. But *faults of malice*, or impiety are not to be pardoned. *The first* such fault is the Servants; *the second*, divided between Master and Servant; *the third*, wholly the Masters. *Correct* him not before Strangers, but if correction amend him not, rid your hands of him; both for his sake, your own, and the scandal of others.

*Rich men* are inclined to *pride*, and *contempt* of others; for having wealth, which commands all things in the great Market of this World, they are apt to become insolent, petulant, impatient of disobedience, denial, reproof, or advice. And because *ostentation of happiness is one part of it*; therefore are rich men *vain-glorious*, desirous to be observed, and to live splendidly. And men newly enriched, and without their own industry, more vain than they, who are born so or have by industry acquired great estates. *Men in power* also are more honorable, gallant, generous, and less vain than the rich.

Also because *great estates* are commonly acquired with *little*, and *small ones* not without *great* labor; therefore are rich men apt to exalt themselves as either above others, in parts, or the favor of God; both which are very great and dangerous *errors*, but difficultly to be eradicated.

Let

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Let them not, therefore, mistake *morosity* for *grandeur*, and passion for greatness. It is better to subdue your Servants *reason*, as well as his *strength* and diligence.

And those, *who betake themselves to the rich*, are to *comport with their follies*, impertinencies, and contumelies; and to *conceale* them. It is better they should *love* their Masters, but *by no means hate them*; or speak evil of them behind their backs. Not *dispute* their Masters judgment; not *vie wit*, taunt or rally, with them; not use familiarity without leave; but to put on *patience*, when they put on a *livery*.

To admonish and reprehend is not an action of an Inferior; and an *affectionate disrespect obligeth not so much by its sincerity*, as it provokes by its ill example: wherefore when you advise your Superior, do it so as it may be accepted. And let not the Master refuse to *hear* the advice of his Servant, tho he *follow it not*.

*No man ever miscaried through excess of respect*; or was disgraced for retaining a constant and proportionate sense of his Patrons grandeur. Yet Patrons love not sullen, melancholic, austere, grave, or silent, Servants.

A Master ought *not to divertise himself with his Inferiors*, nor make his Servants privy to his infirmities and failures; but if he do, the Servant must not presume, nor heighten himself for it. But let him be secret. and faithful to him.

Let the Servant also know, that *it is harder to menage well his Masters affairs then his own*; let him therefore be more careful. For he hath more temptations to negligence and dishonesty.

honesty. Besides his Masters business is not alwayes to be menaged the *best way*; but that he *likes best*.

Put your Servants to *employments proper for their condition*, years, capacities, &c. but never upon *unnecessary trouble*; for that is to *abuse*, not *use*, a Servant, and will cause them to hate you.

Those Servants justly expect to be *rewarded extraordinarily*, whose industry and diligence seem to merit it. (For *gratitude being the least of virtues, ingratitude is the most infamous of vices*; especially in a great person:) and this rewarding is so to be done, as the other servants do not resent it. That therefore is best done after some *signal service*. But beware of equalling all your Servants in your gifts, or rewards: for the discreeter and *Superior* hold it an affront to be equalled with the rest; and the *Inferior* made proud: but none more obliged then they, who catch mony thrown about in a solemnity, to render thanks to the Donor. Some there are, who defer their rewards till some festival, as *Christmas*, or *Easier*: but then the *day* is thanked, *not the giver*; and after you are accustomed to it, 'tis expected as *due*, and part of wages, not *kindness* and bounty.

It is better to be somewhat *sparing* then *liberal to a good Servant*; for as he grows full, he inclines either to be idle, or to leave you. And his murmuring you may govern by a seasonable reward.

It seldom happens that a *reconciliation* of Master and Servant is *sincere*; therefore return not to a service whence you have been ejected.

In

CHAP. V. *Of Education.* 287

In places which concern mony, employ not your *kindred*; nor use them as your Servants; for they will presume upon their condition, and you cannot with reputation break with them. And truly, if you be a single person, I cannot forbear to recommend to you a saying of a great Prelate; that a *Courtier at Rome ought to have 1000. Ducats rent, 2000. in his purse, and be a 1000. miles from his kindred.*

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CHAP.

## CHAP. VI.

*Of giving, receiving, and promising.*

**I**T is *uncivil* and unfitting for a man to oblige another to keep a free promise disadvantageous to him; or one made in mirth, passion, haſt, unadvisedly, in civility, or compliment, or one obsolete; as alſo not to admit of a reasonable excuſe for an unvoluntary failure.

It becometh every man to promise nothing but what he intends to perform: yet many, tho' juſtly denied, are much diſpleaſed; for all men govern not themſelves by reaſon. Inſomuch that if a perſon deſire to engage your endeavors in his buſineſs, if you ſhew him the difficulties, tho' you promise your aſſiſtance, he commonly takes it for a denial, or a ſign that you intend not ſeriously to befriend him. For theſe and ſuch like reaſons, the faſhion now-a-days is, to give good hopes to all ſuiters, and to promise very freely and largely. And they find thereby great advantage (as they think) for carrying on buſineſs. The performance is ſometimes hindred by unexpected caſualties; ſometimes a good and plauſible excuſe goes a great way; ſometimes the party ſuffers himſelf to be wheedled with good words. Yet 'tis to ignoble and diſhonorable a thing for a man to be worſe than his word, that it never ought to be done. But this may he do; he may entertain all ſuiters with general or conditional promiſes, and fair words: and tho' all men ought to look at effects, and not words; yet have good words a wonderful power (take heed



heed of being fool'd by them) I suppose because every one values himself, and his merits, at more than he is worth; and he is offended when that price is not set upon him, as himself thinks to deserve.

At Court they are wont to promise and offer service largely, especially to those, who are not likely to make use of them; but towards ordinary conversants they are more wary, because better known.

*Grant a Courtesy* (if you intend it) *without much asking*, for so you double it. To keep long in suspense is churlish, and by long expectation the passion to the favor dies, and the courtesy is not esteemed, nor thanks heartily given for it. *Monsignor Pamphilio* (afterwards *Innocent X.*) in his Nunciature in *France*, and ever after, was called *Monsignor-non-si-puo*. From his frequent use of that answer to Suitors. Do your favors *cheerfully*, not as if they slipped through your fingers, or were stolen or wrested from you. And do them *readily*, for the intreater submits himself to the intreated; his modesty therefore must be considered. *Non è cosa più cara, che quella, che con prieghi si compra*. Do them also without considering whether they be *lost* or likely to be *recompensed*; for a magnanimous and generous person looks not to receive as much again; for that is the courtesy of *Tradesmen*. Be not as the Barbarous King of *Madagascar* that demanded more for the cowes *he gave*, than his subjects for those *they sold*; for he said that his good will and kindness was to be recompensed. And if you deny, do it with good words; as if you were sorry you could not pleasure him.

*Be not niggardly of that which costs you nothing;*

as Counsel, Countenance, and the like. But beware of being *security*; rather offer to lend money of your own upon others bond.

And by no means sell your Ceremonies, nor pay your creditors, friends, and servants, with good words, looks, and smokes.

After a courtesy done, *if you upbraid it, you lose it*; one principal end of giving being to oblige the receiver to your self and interest. Neither too much undervalue, nor extol your gift; but rather diminish, and excuse, when you give: seeming pleas'd so small a matter stood in such stead, and was so well placed, and accepted; that you shall be ready to do greater service upon occasion; but when you receive a favor, rather augment it.

*He is not ungrateful, who cannot, but who will not, repay*; will not through malignity and evil disposition. Wherefore a generous spirit is satisfied, when the receiver declares his acceptance and honor; for that shews he hath a good mind to be grateful; if he were able.

*After a courtesy received, be not in haste to return another*; for that shews you are not willing to be beholden; nor return a much greater, for that seems to reproach the smallness of the received.

Those who willingly *always receive and never give*, or those who would *always give and never receive*, (of which melancholic generous humor some few there are) are not much esteemed in conversation.

*Towards other mens Servants the custom of the Country is to be followed.* In many places the Master takes it ill if his Servant be considerably rewarded for what himself gives. But it is not

so with us: where to lodg at a friends house is dearer, besides the inconvenience, then at a common Inne; and where what a friend sends, is perhaps a *present*, but not a *gift*; when the receiver pays double *the value* to the Messenger, and an *acknowledgment* to the sender. However in all places in entertainment, great care is taken *the Servants be pleased*, for the tongues of idle persons are loose-hung.

If you desire a courtesy from one beholding to you, 'tis ingenious *not to put him in mind of it*; least he think you tax him of ingratitude.

A *favor done to a man sinking*, or in any danger, is always very *obliging*: both because it testifies *sincerity* without expectation of a return, and a *good opinion* of the receiver; to whom the giver needs not to be *favorable*.

Most *men do more for interest* either of gain, or friends, *then reason*. More for *favor*, then *obligation*. But money, if well and discreetly applied seldom fails of its effect.

A man apt to promise is as apt to forget it.

## CHAP. VII.

*Of Prudence in acquiring employment,  
and preferment.*

1. **P**RESUPPOSING, that a person, out of a good and sincere intention to serve his Prince and Country, desires to employ himself, or be employed, in such a condition; it is necessary, first, that he *avoid such hindrances which are contrary to, and destructive of, his design.* 2ly, That he *use proper means to the compassing it.*

2. **HINDRANCES** are, 1. *Pride*, which renders him intolerable to him that should raise him; and tho' to avoid this, such men as are most insolent toward their Inferiours, are most supple (even to baseness) towards their Superiours, yet it is very *difficult to conceal this vice* from any considering person; even because one of these actions betrayeth the other, both proceeding from the same lowness and *vileness of spirit*. Where it is, it renders its owner impatient of advice, admonition, contradiction, even in *his own* affairs; by which he becomes a prey to flatterers, despised of all good men, odious to all upon whose dues and interests he usurps, and unfit to be employed. 2. *Anger*, for what Prince desires to be served by, or chuse instruments out of *Bedlam*? and if prudence consist in much *deliberation*;

*liberation; precipitousness, the daughter of Anger, is incompatible with it. If it be said that angry men are good natur'd; yet what discreet person will suffer such, and so many, impertinencies, to enjoy now and then a little good nature; i. e. so many storms to have sometimes fair weather? Who will be content to stay for a little reason, till the choler be scum'd, and the boyling ceased? Two to one in all things against the angry man, was a saying of Cardinal Maxarine.* 3. So following good companions or intemperance, and lewd women, discover secrets, render a man contemptible, and unuseful: for besides that strong Drinks and Tobacco fill the head with imaginations, hot-headedness, jealousies, &c. when a man should hast to his employment, he must go to sleep, or to his Mistress. 4. He that is by nature *lazy* and *slothful* ought not to intermeddle with public affairs: for tho in quiet and dull times he may serve well enough to pursue *formalities*; yet when any activeness, he fills up the room of a better person. 5. *Covetousness* is not so detrimental, as *Liberality* and bounty discreetly placed, are advantageous. But 6. there is nothing worse than an *unbridled tounge*.

3. HE that would serve God as well as his King, and save his Soul as well as make his fortune, must beware of such temptations as are most frequent in that sort of life. Such are ambition, i. e. desiring advancement for an evil end, or more then he deserves, or at unreasonable times, or too eagerly, or for his own private advantage, and not to serve the public. *Envy at others preferment*; with all the consequents of

it, hatred, detraction, faction, partiality and the like. *Adulation* or complacency with the Prince, or other great person in vicious, or unfitting, courses. And the like.

4. IT is impossible to be prefer'd if not known, and so known as approved also: and no man can reasonably be offended for being passed by, and neglected, if he use not rational means to make himself accepted. Such means are of many sorts. As

1. By *merit*; and that either by ordinary, or extraordinary, good service. 2. By *friends*, being introduced or recommended by such as are in favor and reputation with the Prince. 3. By *fear and terror*, being so considerable as that the Prince is glad for his own security to employ him. 4. By *flattery* and evil insinuations into the Princes affections.

5. HE that hath no other Introduction must shew himself diligently; that the Prince (who observeth more then he seemeth to do) may take notice of him; besides, there falls out frequent occasions of employing him, *that is present*; and a constant attendance, tho voluntary, is a kind of service. And he that looserh a beginning tho not so considerable, loseth an introduction to greater matters.

6. THERE are few of whose merits the Prince can be a just and accurate Judge; because he is not witness to all the circumstances, &c. of their actions. Besides to know a man, requires much familiarity with, and observation of him. But such precise knowledg is not requisite

site; and a Prince may, with but a reasonable observation, discern a *wise man* from a *fool*, and a *virtuous man* from one inclined to *those vices*, which render him unfit for service. But if a Prince be forc'd to see only with others eyes; and hear with others ears, he had need to be very wary: for those are very *seldom indifferent* toward the person recommended; and inform more frequently for their own interest, than the Princes. Wherefore a wise man believes little, but keeps himself in suspense till the truth be manifest.

He that is *chosen by the Judgment of his Prince* and not by the recommendation of others, hath a great advantage: for if he prove well, the Prince is inwardly proud of his choice, and will certainly employ him further; for he looks upon him as his *creature*.

*Wise and subtle Princes seldom prize or advance a man wiser than themselves*, except in some case of great necessity. They are also commonly very wary of employing such as are recommended by public fame, except it be in smaller matters.

Consider therefore, what *employment you conceive most suitable* to your *Genius* and condition, v. g. whether War or Peace; Sea or Land-Service; action or advice; governing; or finances, and providing money or necessaries. And endeavor to render your self *very able* in that; tho it is fitting also you should not neglect other matters. Also disrobe your self (as much as you can) of all particular interest; and at least prefer in your designs the advantage of your Prince and the public.

A small *employment in youth*, or betimes, is  
much

much more to be valued than a great one in old age; for *Di cosa nasce cosa*. One business twists in another. And suffer not your self (as much as is possible) to be out of possession of doing somewhat. If you be, yet by continual presentation of your self, let it be known that you stay there ready to be hired.

It is good sometimes to *sue for an employment, tho you be sure to miss it*. For by that means, you shew your self to imagine that you have some pretences to be considered. And your Superior, having once denied you, will be more ready to pleasure you another time, for fear of discontenting you; especially if you be a man of parts. But by no means put in for every thing, for that discovers your *Ambition*; and a conceit of your self, that you are fit for every thing.

You *cannot be Master of what employment you please*; but your commendation must be, *well to perform that whereof you are actually possess'd*. In a *Comedy*, he that acts a *Slave* well, deserves as much as he that personates a *King*. 'Tis a comfortable hearing, *friend come up higher*. Neither refuse or contemn any reward or gratuity, how small soever your Prince bestows upon you.

*Design not upon what is not in your power*. And remember that being to deal with other persons, you must drive the nail which way it will goe. Therefore be as indifferent as is possible. Your future gains also not being in your power, spend not upon the hopes of them: and remember, that expectation is always greater than the reality.



7. HE is happy, that hath an opportunity given him to shew *signally his prudence and loyalty.* *Sejanus*, by one action, I know not whether generous or fortunate, of saving *Tiberius's* life with the hazzard of his own, obtained that reputation, that he governed the whole Empire; and had almost settled it upon himself; through the great confidence *Tiberius*, otherwise a very jealous Prince, had in him. But these cases fall out seldom, and by the immediate Providence (as I may say) of Almighty God.

If you chance to do any *great action*, be sure to give the *glory* of it to the *Prince*; as indeed he, in some sort, deserves it: for you follow his *commands*, or *instructions*. Besides the *means*, and *opportunity* of all such are his only; and is was performed under his *authority*. Seem not to be willing to draw all businesses to your self; nor keep too great grandeur in house; followers, &c. for that gives ombrage to the Prince; as great titles are offensive to the Fellow-subjects.

*Extraordinary service*, if many engaged in it, is counted a *piece of duty*, and seldom rewarded. Either because the Prince, pretending that he cannot gratify *all*, to avoid mumuring and emulation will reward *none*: Or, because those about him, if many others be to be considered, are likely to find the less share for themselves.

It was a saying of *Antigonus*; *first get power, then good will*. Power is ability of parts, wealth, friends, employment; then good will and reputation by courtesy, civility, and other acts of prudent conversation; as also by drawing others

others by your interest. For you may then engage many unto you, and spread your roots and fibres a great way: especially it by the reputation of Justice and bounty, you have procured you a veneration amongst virtuous persons. For by this they are assured, that they may securely lean upon you, and run your hazzards.

And it is more desirable *to be loved* then *honored*: this indeed is more splendid, but that is more safe; this is greater, that better; this is in the imagination, that in the heart, of others; from that proceeds peace with others, tranquility in his condition, and a complacency in his own mind. Yet is love harder to obtain, requires a greater time, the acquiring of it is subject to many difficulties, which honor is not; and therefore make much of honor; which also carrieth a tincture of affection with it. Only remember what a great General said: I desire to honor my life not by other mens opinions, but my own actions.

3. BECAUSE more men are *drawn*, then *beaved*, up: And that amongst ingenious persons there is always *emulation*, amongst *rivals* (and for all preferments such there are) *envyings* also; which are great rubs, and difficultly surmounted or removed; endeavor to make a friend, who may give an *Antidote* against their *poysen*; and by lending his hand raise you in spite of all the weight and pressures they can hang upon you.

*Friends are not easily made*, and still more difficulty amongst great persons: both because they have fewer equals, and amongst such e-  
quals

quals emulation is frequenter then friendship; yet are they not so rare, but they may be procur'd. For long, especially youthful, acquaintance; kindred and relation; sympathy in affections; partaking in common danger; or such like, do reconcile friendship, but not frequently: nor are these means in every mans power; they are obligations by which Providence only ties men together. But there are others also which are more ordinary: for you *insinuate* your self into the affection even of a great person, if you can shew him, that you are able to strengthen, assist, and confirm him, in his estate; and be able by your parts, or other way, to recompense the favors you expect from him. But *many* discreetly applied is a plaister that unites and sorders all affections: nor is there any *Heart*, as well as not any *Castle*, that can resist its battery, if rightly placed.

To desire *wealth* for its own sake, is low, sordid, and proper only for them, who make the obtaining it their Profession: but to desire it moderately, in order to do more good, is unblamable. Even *Reputation* it self is acquired, and sustained by discreetly keeping and spending; so that it also is in a manner subservient to wealth.

We seldom see that *wealth increaseth in a family for three generations* together: perhaps because that he, who comes into a plentiful fortune, having no occasion to employ his parts and industry, grows lazy, and negligent, or at best betakes himself to some other affairs; or perhaps, because men not knowing the difficulty in obtaining it value it not much; but rather look after the splendor of the World, whereunto rich men  
com-

commonly engage and enter their Children; and for that reason live at the height of the reputation of their estate.

The Prudence to obtain wealth is generally conceived to be *cutting of superfluous* or unnecessary expences; but that is not all: for there is also required good menagery, or making your penny go further then another mans. But in this Caution must be used; for many have bin ruined by buying good pennyworths.

In *making friends by money* Prudence also is required, least you lose *that* also. For it is best used upon an *exigent*; occasionally rather then frequently; and *actually* rather then constantly; like a *wedg*, not like a *saw*.

*Many can hurt who cannot profit.* And the ill tongue of an *Inferior* many times harms more then that of an *Equal*; for it is easilier believed, because less suspected. Therefore endeavor to keep a fair reputation with all persons; with Superiors humble and compliant, not low and flattering; with equals grave, not morose; with inferiors courteous and fair-spoken, not sullen or imperious. Considering, that no man is willing to own him, that is out of fashion, as I may say, out of the good opinion of the World.

It was *more dangerous to offend Sejanus* then *Tiberius*. For all men raised from low condition are more jealous of affronts and contemts; which a natural and generous Superior is not: who interpret nothing to be content but what is *meerly* so, or done on purpose to affront; and nothing to be so, but what cannot well be construed otherwise. To such therefore as *Sejanus*, you must carry your self so, as not to be

be hated by him; for you will find it hard to please both the Patron and him. Besides you know not how long he will last; and it goes hard with a man of understanding and spirit, that *his good must depend upon two, and his ill upon one.*

*If you cannot be reconciled to a favorite, be sure to tell your Patron that he is your enemy; so his ill offices cannot hurt you.*

*It is unpardonable folly to quarrel with them, who are much your Superiors; for the third breaks where it is weakest.*

*If you be so ill satisfied of any person, that you think not fit to pardon or bear with him any longer, yet let him not know so much; for the time may come when you shall have need of him. And if you resolve to chastise him, discover it not, least you be prevented. But this is not to be used but in extremity, and towards persons incorrigible. For, according to the rules of our most holy Faith, 'tis infinitely better not to revenge at all, but to pass by offences: then which no man can shew greater wisdom. And this is not very difficult if you stifle quarrels in the beginning. But there are some so wicked dispositions, that nothing works upon them but fear; and he that lets them go unpunished, encourageth them in their evil courses.*

*Whether you expect employment and preferment, or chuse a private life, if you have any thing to lose, Endeavour to be in Reputation with your Prince and Superior: and trust not to your innocency, or wary living. For besides, that he cannot want an occasion some time or other to punish you, you know not*

what may happen, wherein you shall stand in need of him.

Much less presume, that *your manners are undiscovered*, or to commit any fault upon hopes of secrecy: for a good Judge will so entangle and hamper you, that you cannot escape. And if you be once suspected, more suspicions will be continually suggested against you. And even to have much suspicion and little proof makes against you, for it is a sign that you are more dangerous.

*No man can stand alwayes upon his guard*, but sometimes he will fail and mistake; happy he whose errors are in small matters, that he need not great applications and much endeavor to get himself off the shallow. Nor can a man on a suddain foresee the depth of a question, or the consequences of an action. Therefore when you doubt, or see not clearly, be wary, and take time. Many times small mistakes produce great evil effects; and great mistakes sometimes none at all: wherefore contemn no danger, how little soever it seem to threaten. Be vigilant; *Cavendi nulla est demittenda occasio*. It is much better to do so, then be beholding to your friend to fetch you off; for that is accounted equal to, if not greater then, a considerable benefit.

Give not much heed to those, who would perswade you to quit your employment; or pretend themselves to be weary of business: have they not a mind to succeed you? or are they not like the *Fox*, that having lost his own tail, would perswade all the rest to cut off theirs?

9. 'Tis not an unusual way to obtain preferment to shew a mans-self so considerable as to *fright his Prince* into compliance. In reason this should be an ill means; but experience shews, that under lascivious Superiors, or such as are under-hatches, it many times thrives well enough. Upon the same grounds proceed also those, who endeavor to make themselves necessary to their Prince; and so rivet themselves into his business, that they cannot be drawn out without tearing the piece.

But of such the *Prince* is alwayes *jealous*; and will at some time or other *emancipate* himself. He therefore that takes this course walks upon a precipice, and the further he goes the greater is his ruine likely to be. The Count of *S. Paul* took his measure upon these grounds in *Lewis XI.* time. But he had to do with a Prince of extraordinary parts.

The *people* (upon whose recommendation many persons think to raise themselves) *guide not themselves by reason*, but chance: therefore he is not wise that strives to make himself their favorite, or forceth himself to gain their affection. For they will never do the like for him again, nor forgo the least of their profit for his greatest benefit. On the contrary, the Nature of the people and of all mean persons, is, alwayes to *value themselves*; as if all men were obliged to augment and better their degree: 'tis best therefore to deny them at first, when their desires are modest. For if you once grant, you must never after refuse, least your former courtesy be lost; and to think to satisfy them is to give drink to an Hydroptic. Yet, if occasion offer it self to be favoured by them; or if your virtue and good

actions have procured their favor, neglect it not. For a *general plausibility* may stand you in great stead; besides that, it may be very advantageous by your good management to your Prince.

*Popularity* is one of the lowest and meanest sorts of *Ambition*; a refuge commonly of those who envy such as have prevented them in the lawful acquiring advancement by the favor of their superiors. And the thoughts of the people being meaner and lower than theirs, they are forced to do and say many things contrary to their own judgments and inclinations. Besides the people, being necessitous, measure all things by advantage, so that their favor is chargeable, and seldom any other than breath and air, except Religion be in the case.

If you arrive to any power, be very *wary how you tamper to change governments* (which is usually the refuge of necessitous persons). For not being able to perform it your self, you must of necessity trust your cause and person to many foolish and open persons. Yet nothing more frequently ruins such designs than too much caution for security. For that requires longer time; and employs more persons about the principal business; and is subject to many more accidents.

In *court* have many *acquaintances*, but make a *friend* for advice and consultation *out of Court*, and one that is not likely to have an interest in your Patron.

10. THE service of a Prince is procuring that his *will and intentions* be fulfilled: for no man esteems that (be it never so good) that is  
not



not according to his own desires. Such therefore as his desires are, such must they be whom he employs: for they are looked upon as only the Instruments for his compassing and bringing about his purposes.

Wherefore they, who seem most zealous to perform the Princes will in all things, without deliberation, or interposing their own judgment concerning the lawfulness or unlawfulness of them, seem to be in the plainest road to preferment. Yet divers of the wisest Princes have made even *that*, the *criterion* to exclude men from their favour; and retain such, as upon tryal were found constantly virtuous.

Princes usually more esteem one that is *Phil-Alexandros*, then one that is *Philo-Basileus*; that is, more one that loves his person, then his state and condition, then his Nation, then the public; tho' this is indeed the more honorable, and the other more easily counterfeited. But in reality *Princes have very few*, if any, *friends* to their persons; for they have no equals, nor familiars. For indeed few wise men will expose themselves to so much hazzard; nor set themselves as pales against the wind, but for their own advantage. Besides they know that if any difficulty happen, it is reasonable they should be deserted. Wherefore they ought to make much of those, who are truly *Philo-Basileis*; for there are too few of them, who are *sincerely* even *so affected*.

It is an action of very great Prudence to *carry even between adulation and sowerness*. Neither to be as the *Cook*, that aims only at pleasure; nor as the *Physician*, who intends only health; but

to mingle and adjust them together. Whilst we retain *Justice* and *friendship*, not to scandalize *Prudence* and *interest* is a difficult matter. Yet not impossible; for *M. Lepidus* kept to the end his authority with *Tiberius*, a very jealous Prince, as *Tacitus* observes.

Flattery and obsequiousness is a more quick and ready way to advancement, then either durable or laudable. For when discovered to be such, it is contemptible, and afterwards odious. It is but lead that bends and plies every way; nor is he a man either of virtue or courage, that can condescend to make himself *universal Minister* to any one. Consequently he is neither faithful in his employment, when he eyes a greater reward; nor constant to him, when he spies danger.

Of *flatterers* there are two sorts. 1. *Bouffons*, whose chief insinuation is to eat and be clothed. Who like the *Ape*, finding himself neither fit to carry burdens as the *Ass*, nor to keep the house, as the *Dog*, betakes himself to make sport. These are easily discovered, and their worst is not very dangerous. 2. The other sort are more *subtil*, gentile, and mischievous; whose designs are to *intrigue themselves into business*; to make fortunes, and get estates, or perhaps honors, by universal compliance. These, by observing the actions and discourses of their *pretended Patron*, discover his inclination, as *Hunters* do the haunts of wild Beasts, that they may easilier intrap them. It is their interest he should be *vitious*, careless, irregular, and extravagant; for by that means, they can more *easily withdraw* him from all *virtuous persons*, and ingross him to themselves: who

who have no other way to ingratiate themselves, but their ready compliance with all his desires. This they endeavor should pass for *affection* to his person; and they represent all other *advisers*, either as contemners of him; or at best as morose and of evil humor.

Therefore they *pretend to idolize him*; to observe his counsels and commands as *Oracles*; not to *converse* with those he suspects; to *inveigh* against his enemies; to *make* him the head of their own Counsels; and themselves to be even in their particular affairs ruled by him; to *take* great content in serving him; to *praise* him immoderately before those who will be sure to inform him of it; to exaggerate every small favor received from him; and to dissemble the injuries.

They also are careful to new-name all his vices. Covetousness they call Providence; jealousy, circumspection; Prodigality is generosity, &c. Then they compare him with others either of a contrary vice, if the man be hated; or of the same, if in any reputation. They feign also in themselves the same inclinations, sympathy, sentiments with their Patron. And often undervalue themselves in respect of him. They are also apt to praise him for what he hath not done, or extravagantly for what he hath done, glossing and varnishing all miscarriages, &c. and few there are who are not taken even with this one bait. For who is he that values not himself above his deserts, and thinks not all is his due which is given? In reality, the refusing or accepting of praise rationally and discreetly, is as great a trial of a wise man, as the cupel is of silver.

No Master esteems a Servant of whom he hath no need; and that either for his abilities (of which few Masters can judg) or because he knows his secrets: this then being the easier and securer, is that way, which flatterers, and all those who endeavor to make themselves great by unlawful means, chuse to walk in. And of all secrets they most desire to be privy to his vices, for by that means he becomes obnoxious to them.

In Doing ill Offices these flatterers observe, 1. to do them seldom. 2. To tolerate, if not confirm, the praises of him they design upon; least they be suspected to have done it out of malice. 3. To pretend no small or inconsiderable occasion, nor their own concerns, but a public one only, and in defence of their Superiors. 4. To dispose their words so, as they may seem casual and unpremeditated.

*Artis est celare Artem*; they endeavor therefore by all means to be accounted sincere and upright persons; for they see that the fame of being crafty and subtle (which is the great skill they really pretend to) much retards, and impedes their businesses. In general conversation, therefore, none more open and free; none seeming by their discourse more noble and generous. But their confidence is in simulation and duplicity; which, because of other mens evil dealing, they pretend is necessary.

They often pretend, and endeavor, to be in esteem with the Clergy; especially those who make shew of greatest severity, and holiness. And of so great force is the shew of Religion, that even an hypocrite is feared and revered. Hereby also they have considerable advantage; that they can

can decry all vices, even those of which themselves are guilty; and can safely asperse those whom they hate or fear; and unhappy are they, that fall into their hands.

II. PRINCES, when they have denied a favor, to one that importunately sues for it, *are apt to suspect that such a one hates them* for the denial, &c therefore afterward look not well upon that person. Wherefore *be not too earnest* in your requests. And if your misfortune be to be denied, be sure not to shew such resentment, as he may suspect you intend him any harm. Rather seem to be content with any slender shew of reason he gives you; so you may obtain, if not this, yet some other favor.

But if you perceive his mind to be alienated from you, retire betimes; for a man falling is by every one thrust downwards. Besides all the miscarriages and errors will be surely laid upon your shoulders, notwithstanding all your innocency.

*Do violence to your self rather than not conceal or dissemble the injuries done you by your Prince or Patron.* For should you declare your self unsatisfied, so far would he be from compassionating, or making amends to you; that upon the least occasion he will hate you.

**FINIS.**